

# THE CHRISTIAN CENTURY

Vol. XXXI      November 19, 1914      Number 47

## Christ's Churchmen Will Not Let Christ's Work Suffer!

Editorial

## Looking to the Heights

By Charles E. Jefferson

## Light in Mexican Darkness

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## Thanksgiving in Peace- Blessed America

By the Visitor

CHICAGO

# SOME FEATURES OF THE CONQUEST'S BIBLE KNOWLEDGE CONTEST

Which Will Begin in "The Conquest" Soon



Cut of First and Second Banners.



Cut of Third Banner.

## Three Sunday-School Banners

Donated for the Contest by the Practical Sunday-school Supplies Co., Chicago, will be presented to the three schools sending in the largest number of correct, or approximately correct, lists of answers to the One Hundred Questions submitted.

**BANNER NUMBER ONE:** This Banner is made of satin, one side with merino back and with desired lettering on both sides. The size is 17 by 30 inches. This Banner can have the emblem of the open Bible in the center if so desired. Any color can be furnished.

**BANNER NUMBER TWO:** This Banner is made of satin, one side cambric back, lettering on one side only; size 17 by 30. Open Bible design may be included and any color can be furnished.

**BANNER NUMBER THREE:** This Banner is made of the best quality all wool felt, with letters of felt cut out and sewed on. These are hand-made letters of the best quality. This banner can have any wording desired which can go on the space and can be furnished in maroon, olive, green, purple, and royal blue. Your School Should Have One of These splendid Banners, and It Will, If You organize for the Contest Now! If your school as a whole does not participate, organize your class for the competition, and carry away the prizes.



Harold Bell Wright, whose works will be given as First Prize in the Bible Knowledge Contest.

## Three Large Prizes

will be presented to Individuals sending in the most nearly correct lists of answers to One Hundred Questions.

**THE FIRST PRIZE** will be a beautiful set of the works of Harold Bell Wright, bound in full leather, with gilt top, a veritable edition de luxe. The set includes the following books: That Printer of Udell's, The Shepherd of the Hills, The Calling of Dan Matthews, The Winning of Barbara Worth, Their Yesterdays, and the new book just from the press, The Eyes of the World. This splendid prize has been donated to the contest by the publishers, The Book Supply Company, Chicago.

**THE SECOND PRIZE** will be a fine American Revised Bible, divinity circuit, leather lined, silk sewed, a book of which the winner will certainly be proud. This is the donation of Thos. Nelson & Sons, New York.

**THE THIRD PRIZE,** Ladies Solid Gold Chatelaine, or Men's Gold Christian Endeavor Charm. Donated by the United Society of Christian Endeavor.



## Twenty-Two Small Book Prizes



The Nelson Bible which will be given as second prize



- Pollyanna. Porter. Donated by the Page Company, Boston.
- Winning the Wilderness. McCarter. Donated by A. C. McClurg & Co., Chicago.
- Nancy The Joyous. Stow. Donated by Reilly and Britton, Chicago.
- Ned Brewster's Caribou Hunt. Hawkins. Donated by Little, Brown & Co., Boston.
- Tents of a Night. Findlater. Donated by E. P. Dutton & Co., New York.
- Gideon's Band. Cable. Donated by Charles Scribner's Sons, New York.
- The True Story of Abraham Lincoln. Brooks. Donated by Lothrop, Lee & Shepard, Boston.
- Daily Cheer. Ayer. Donated by Lothrop, Lee & Shepard, Boston.
- Life More Abundant. Ward. Donated by Lothrop, Lee & Shepard, Boston.
- Love, Home and the Inner Life. Gleason. Donated by F. A. Stokes Co., New York.
- My Lord and Saviour Jesus Christ. Ex-Gov. Hanly. Donated by Bobbs-Merrill, Indianapolis.
- The Church, the People and the Age. Scott and Gilmore. Donated by Funk and Wagnalls, New York.
- The Bible for Young People. Donated by Century Co., New York.
- The Message of the Disciples. Ainslie.
- Planting the Outposts. Sulzer.
- The Call of Christ. Willett.
- On the Dividing Line. Somerndike.
- The Story of a Thousand Year Pine. Mills. Donated by Houghton, Mifflin Company, Boston.
- Boy Wanted. Waterman. Two copies donated by Forbes & Co., Chicago.
- Girl Wanted. Waterman. Three copies donated by Forbes & Co., Chicago.
- Life of Dr. J. R. Miller. Faris.

## THE CONQUEST

700-714 East 40th St.

Chicago, Ill.

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# THE CHRISTIAN CENTURY

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## THE CO-OPERATION COMMITTEE.

A mass meeting of friends of The Christian Century held in First Christian Church, Atlanta, Ga., Oct. 10, 1914, appointed a committee of six, whose names are appended below, to devise and, as far as possible, carry out plans for the adequate financing of The Christian Century and the Disciples Publication Society. It is now well understood that this Society is a religious corporation, having no capital stock, no private investment and no personal profits. Membership in the Society is issued to churches and Sunday-schools that patronize it, and to individuals who make gifts to its support. Details as to membership will be sent upon application to the office of the Society. The committee is now seeking to secure funds with which to sustain the Society during the next five years while it works out the problem of self-support. We believe this to be one of the most urgent and

Charles Traxler, Akron, Ohio.  
E. M. Bowman, Chicago, Ill.

H. D. C. MacLachlan, Richmond Va.  
L. J. Marshall, Kansas City, Mo.

Howard T. Cree, Augusta, Ga.  
Verle W. Blair, Eureka, Ill.

significant causes now making its appeal to the Disciples of Christ. It is high time that a religious journal representing the finest ideals of our Disciples' history and a publication enterprise entirely freed from the commercial spirit and consecrated to the task of creating a worthy literature to represent and instruct our people should be established by the gifts of those who cherish such ideals. To this end we have asked the editor of The Christian Century and have obtained his consent to set apart this page for the use of the Committee in interpreting its work and in calling upon those of like mind everywhere to make gifts. This page, therefore, is entirely outside of editorial jurisdiction during the period in which the Committee undertakes to carry out the grateful task laid upon it by the Atlanta mass meeting.

## ANOTHER WAY TO HELP.

The Co-operation Committee is interested in every aspect of The Christian Century's success. Primarily we are called upon to secure gift funds to sustain and promote this enterprise. But the friends of the better type of Christian journalism among the Disciples can do other things in addition to giving money.

We learn by conference with the office of the Disciples Publication Society that this season of the year is the time when the Sunday-schools generally take up the question of their supplies for the next year. It is well-known even by the general public that the publishing of Sunday-school literature, is the backbone of the religious publishing business. Few, if any, weekly religious newspapers are paying propositions. Certainly no national newspaper of the Disciples is by itself a paying proposition. But taken in connection with the publication of books and Sunday-school literature the religious publishing house as a whole may be made to pay a reasonable profit.

We feel therefore that it is the duty of all friends of higher ideals in journalism to bring to the attention of their Sunday-schools the system of literature put out by the Disciples Publication Society. This literature is now used in every school represented by the membership of this committee, and while we take pleasure in testifying as to the enthusiasm with which it is received by our teachers and pupils it is not our intention in this place to shout its praises.

We do feel, however, that the least any pastor or superintendent can do is to examine it. If it is not the best there is we do not believe it should be purchased merely from a sense of loyalty to the Disciples Publication Society.

## THE BEST IS NONE TOO GOOD.

Every Sunday-school ought to have the very best that can be found. No literature for the teaching of religion to children and young men and women is too good. And no consideration of denomina-

tional loyalty or publisher's preference ought to weigh an ounce when a school is choosing its literature of religious education. The pupil's welfare is the only consideration that should weigh at all.

The committee and its representative, the present writer, have noted with much interest the advertisement appearing in recent issues of The Christian Century [it is found also in this issue on page 4.—Editor] entitled "A Story with a Moral." That superintendent did his simple duty. If he and his teachers had concluded that some other supplies were better than the Bethany System he would have done wrong to purchase the Bethany. But he put the whole matter to a fair test, and that is what every Sunday-school worker ought to do.

## MR. CLARK'S LEADERSHIP.

The members of the committee had occasion to come into close contact again and again at the Atlanta Convention with Mr. Thomas Curtis Clark who is the head of the Sunday-school department of the Disciples Publication Society and editor of The Conquest, a paper which he originated not quite a year ago. Mr. Clark received his training in this work in the Christian Publishing Company of St. Louis during Dr. Garrison's regime there. He worked for that house more than five years. He was at one time editor of The Front Rank and there conceived the idea of a weekly paper for adult and young people's classes on quite unique lines. This idea he has been given complete freedom to work out in The Conquest. And if the committee may judge from the fine subscription list already secured to this attractive paper

we feel that Mr Clark has proved his editorial genius and his knowledge of what Sunday-schools really want and need.

## A GROWING PATRONAGE.

Mr. Clark's work in heading up the Bethany System of lesson literature has been remarkable. The reports examined by the committee show that the patronage of this literature has grown steadily from the beginning, and that it has been due not to any aggressive promotion activities but apparently to the merit of the goods alone. As most readers of these words are aware, the Bethany System is the product of the co-operation of the leading specialists of the Sunday-school world, representing the leading Christian denominations. That the Disciples should have had editorial representation in creating this literature is a matter for which we are all grateful. And now that this marvelous system which, we are told, contains 132 separate periodicals, is complete, we believe it to be a great privilege of our schools to use it.

It seems to be a fine way to practice Christian unity in Sunday-school work, and every Disciple should take heart from the fact that it is possible at last for Christ's people of the various denominations to lay aside sectarian differences and make a body of literature expressing the great non-denominational truths for which Disciples love to stand.

The committee, therefore, hopes that every pastor and superintendent and Sunday-school worker who reads these words will write to Mr. Clark asking for further information about the Bethany System and The Conquest.

TO THE CO-OPERATION COMMITTEE  
OF THE CHRISTIAN CENTURY,  
700 E. 40th Street, Chicago.

Dear Fellow-Workers:

I hereby agree to give ten dollars a year for five years to the support of The Christian Century and the Disciples Publication Society. I will send the first installment before January 1, 1915.

Name and Address. \_\_\_\_\_

## A Story With a Moral

Here is a story which came to us at the Atlanta Convention. It is a story worth reading, especially if you are interested in higher ideals for Sunday Schools in general and in particular for your school.

**A**CERTAIN Sunday-school of the Southland, in one of the largest and best known churches of the brotherhood of Disciples, determined last summer to adopt graded literature in all its departments. (Previous to this time only the Beginners and Primary Departments were using the Graded Lessons.)

The Director of Religious Education in the school is a graduate of the University of Virginia, and for many years was a teacher in one of the leading educational institutions of the South. He is a ripe scholar, without prejudice and with enthusiasm for high educational ideals—and with a very practical Sunday-school man.

This educational director called his nineteen teachers together. He said, "We will send for samples of the graded literature produced by our three leading publishers." The teachers agreed upon the plan. The literature was ordered.

When the sample texts arrived, the Director again called together his teachers. "Now," he said, "we will tear off the covers of these Intermediate text books, in all three systems."

"Now," said the Director, "I will read to you a sample lesson from each of these Intermediate texts. I will choose corresponding lessons in each of the texts. I want you to listen to the reading from the three systems of literature, weigh each carefully, then tell me which you think is best adapted to the educational work we are doing for your children and mine."

The reading began. The chapter from System Number One was read. Then from Number Two. Last, from Number Three. The Director went down the line of nineteen teachers, asking each of them which treatment of the lesson would aid him best in training his pupils in the Christian religion. What was the result? Each of the nineteen teachers voted. ALL VOTED without exception for System Number Two.

A second lesson was read by the Director from System Number One, System Number Two, and System Number Three. The same question as before was put to the nineteen teachers. When the teachers had all voted, it was found that they were all again agreed in their preference for System Number Two.

### SYSTEM NUMBER TWO WAS THE BETHANY SYSTEM OF SUNDAY SCHOOL LITERATURE

OF COURSE, there was no hesitation on the part of the Religious Director of that Sunday-school and his teachers in making choice of literature for their school.

**"This story has a moral, and the story is for you, Mr. Pastor, Mr. Superintendent, Mr. Teacher.**

Have you made a test of the merits of the various systems of Graded Literature available, before deciding upon the spiritual food that is to go into the character of your young people? Do this, and without delay. January is the nick of time to make a WISE CHOICE. Do not neglect in your examination ANY GOOD SYSTEM published.

Samples of the Bethany System will be sent you for the asking.

#### ADDRESS

### Disciples Publication Society

700-714 East 40th Street - - Chicago, Illinois

# THE CHRISTIAN CENTURY

CHARLES CLAYTON MORRISON, EDITOR

HERBERT L. WILLETT, CONTRIBUTING EDITOR

## Christ's Churchmen Will Not Let Christ's Work Suffer!

CHRIST'S ENTERPRISES IN THE WORLD FACE TODAY A GRAVE EMERGENCY AND CHRIST'S CHURCHMEN MUST MEET THE CRITICAL HOUR WITH EMERGENCY MEASURES OF LOVE AND LOYALTY AND SACRIFICE.

Conventional charity that divides its alms among unselfish causes from the "small change" of one's purse, or from the safe and easy surplus of one's earnings, or from unexpected "windfalls" or the so-called "velvet" that one picks up in the path of routine business, or even from the tenth of one's income which many devout souls set apart for Christ's work—all such charity should in these searching times be abrogated and replaced by a charity that cuts deep into the flesh of self-indulgence and perhaps into the bone of one's working capital.

This is not the time for Christian-minded men and women to evade Christian duties and burdens by making poor mouths and whining about the uncertain business conditions. It is one of those great moments in Christian history that can be met adequately only by a great faith, a sacrificial faith, that puts one's personal comfort and even one's personal welfare subordinate to the welfare of the enterprises that spring out of the heart of Christ.

\* \* \*

It is sanely within the truth to declare that, in this time of world-wide emergency, a Christian who spends money upon selfish luxuries, or wastes it upon unneeded trifles, or hoards it in unreasonable anxiety, should be made to see that he is disloyal to his Lord in the most critical hour of his Lord's need.

The pleadings of stricken Belgium's 7,000,000 sufferers sounding in our ears—

The desperate anxiety of our missionary leaders lest they must call a halt to the far-flung battle line of peaceful Christian conquest—

The mathematically impossible task before our charity organizations of caring for an army of the unemployed from thirty to fifty per cent larger than last year with receipts literally cut in half—

The imminent necessity faced by many local churches for retrenchment and contraction of their activities on behalf of men's souls—

These suggest but a few outstanding emergencies with which lovers of Christ and lovers of mankind are in these extraordinary days confronted.

\* \* \*

There is no way for these emergencies to be met save by emergency measures. No measure is adequate save for Christian men and women prayerfully and gratefully and systematically to reduce their personal expenditures to the minimum of reasonable necessity and to increase their gifts to Christ's enterprises by at least the total amount of such reduction.

It is a time for Christians to do without things!

The hour has struck for the adoption of a policy of sane but strenuous asceticism in every Christian life and every Christian home and every Christian counting room in America.

The ascetic attitude toward life is not a normal, year-in-and-year-out Christian attitude.

Pleasures have their place in human well-being.

Luxuries are by no means always sinful.

And trifles that we could get along without are sometimes truly good to have.

But there are times when Christian ethics prescribes a policy of asceticism. And it must be clear to every live Christian conscience that this present is such a time.

The sincere Christian heart will feel that it is better to suffer oneself than to see Christ's work and Christ's little ones suffer.

Because a man's income has been reduced is no good reason now why he should reduce his gifts. It is a reason why he should cut his expenses, and cut them again and yet again, that he may if possible thereby increase his gifts to Christ.

The times are not bad; they are uncertain. American business has not yet adjusted itself to the new conditions created by the war, though it is slowly and successfully doing so. It is the duty of the Christian business man to be an optimist, not alone in his words but in his deeds; to talk hopefully and to give hopefully, gratefully and with faith.

\* \* \*

At this time when friends of The Christian Century are soliciting gifts for it because they believe it to be one of the enterprises doing Christ's work in the world, it is meet and fitting that this paper should lift up its voice on behalf of all Christ's enterprises whose claims appeal to the conscience of his disciples.

Christian colleges must not be crippled by churchmen's parsimony. Christian missions and missionaries at home and abroad must not suffer while we are comfortable.

The orphans and the aged must not be neglected.

Our aged and infirm ministers must not be left in destitution. Retrenchment in the activities of the local church is a sin—a sin personally to be accounted for by every member of the church who insists upon maintaining his own normal scale of comfort in these days of world-wide need.

No, Christ's true churchman will say in his heart, "It is better for me to suffer than for Christ's work to suffer. If there is retrenchment it must begin with me, not with Christ's work. My comfort is not so important as his Kingdom. I will seek first his Kingdom and his righteousness and trust God for my own welfare!"

\* \* \*

America is today a haven of refuge and an earthly paradise! All the rest of the world is in woe and want.

We must share their woe and want. We must share with them by giving directly toward their relief, and by giving with extraordinary devotion to the Christian enterprises which their war has flung into jeopardy.

To go on in our complacent way enjoying our unique and unthreatened prosperity is pagan; it is to act as if we had never known Christ.

The need is unprecedented!

The gifts must therefore be unprecedented!

And the sacrifice must therefore be unprecedented!

Christ's churchmen will not disappoint their Lord in these great days when he stretches forth his compassionate hands appealing for them to have fellowship with him in the new sufferings he is compelled to undergo at the hands of cruel men!

# Looking to the Heights

With a Message of Cheer for Oppressed City-Dwellers.

BY CHARLES E. JEFFERSON.

THE human race may be divided into two classes—those who look upward and those who look downward; those who are attracted by the low places, and those who cannot escape the teasing witchery of the mountains. Some men hear upward, just as some men hear downward. The fourth evangelist tells us that when a voice from heaven once spoke to Jesus some of the people who stood near said it thundered; others said that an angel spoke to him. There are souls to whom there are no spirit voices, all they ever hear is physical vibrations.

## THE SOUNDS OF THE CITY.

What do you hear, O man, standing in the center of this mighty city with its thousand voices sounding in your ears? One man says, "I hear the snarl and roar of beasts, the growl of greed, the burning hiss of lust, the grunt of satisfaction." Another man says, "I hear many discordant and earth-born noises, but under all and over all I catch the voices of the spirit, voices of faith and hope and heroism and love." One man turns his ear toward the pit, another man attunes his ear to the heights. New York is a wondrously beautiful city to men who lift their eyes to the heights. No matter what street you look down, the eye can run on until it finds a church or a home for the blind or deaf, or poor or aged, or a school, some institution which has been created by the highest forces of the soul. The city is full of the evidences of the visitation of God's Spirit. You descend stairs that look as if they would land you in a cellar, and lo! you are on the heights, in the presence of courage superior to your own, and of self-sacrifice so beautiful that it leaves you awestruck. You enter the dark chamber of a grimy tenement in an alley, and behold, you are face to face with a miracle wrought by the Lord God Almighty in a human heart. You turn a corner in a sodden and sunken section of the city, and lo! you see in a human face the clear shining of the sun of righteousness. You look down a narrow, dingy street, and see the bright eyes of little boys and girls looking toward the heights of that fair land of which youth knows how to dream and instinctively you look there, too. Of course, in our great city there are pools and swamps, dens and pits, black, filthy, sickening and loathsome, but my eyes shall be lifted to the heights and I will think of the great and noble institutions which are sown thickly up and down this island, founded by men and women who feared God and kept his commandments and supported today by the generous gifts and sacrificial labors of those whose hearts God hath touched.

## THE BRIGHT SIDE OF CITY LIFE.

I will not deny the depths nor apologize for the valleys or try to convince myself that all is well with the world, but this one thing I will steadfastly do, I will lift up mine eyes to the mountains. I will think of our noble city officials (not the ignoble ones) who in high and difficult places are bearing the burden of public office, rendering, by the honest and capable administration of the department entrusted to their care, a service to the city which money cannot pay

for, and which makes us their debtors. I will think of the gentlemanly policemen (not the boorish ones), men who do their duty in the fear of God, men who cannot be bought and who do not know the fear of man. I will think of the policemen who are considerate to strangers and chivalric in assisting women and little children across the crowded and dangerous thoroughfares, and who, by their vigilance and courage and fidelity, make us proud of them and the city. I will think of the capable and patient street car conductors (not the ill-bred and surly ones), who have the instincts of gentlemen and the considerateness of apostles of Christ. I will think of the conductors who watch anxiously, almost like fathers, over the getting in and getting out of little children and who help working women to lift off their heavy bundles and who are tender in their attentions to the crippled and the aged and the blind.

## MEN WITH CLEAN HANDS AND PURE HEARTS.

I will lift up mine eyes to the heights. Of all men who have clean hands and a true heart, will I think. I will think of the New York merchants who conduct their business honestly, of the New York politicians who have never yet stooped to an act which has sullied their conscience or tarnished their name; of the New York millionaires who have maintained a simple heart and who live an unostentatious life, of the servant girls who fulfill Paul's high requirement and render their service as unto God. My eyes shall feast upon the heights. I will think of the chauffeurs who are not savages nor murderers, but gentlemen who drive their machines carefully through crowded streets. I will think of the good husbands who love their wives with unwavering fidelity, of the good wives whose love for their husbands death itself cannot quench; of the good fathers who carry their children in the "round tower" of their hearts, of the good mothers whose sacrifice for their children is a beautiful symbol of the sacrifice of God; of the good boys and girls who honor their father and mother up to the high level of God's commandment; of all the good sons and daughters who bear with the infirmities of parents who are aged and minister to them in their weakness and invalidism with the glad patience of saints and with a fullness of affectionate devotion at which even the angels must rejoice.

## A CLOUD OF WITNESSES.

I will think of the lawyers who at the sacrifice of larger fees discountenance and prevent litigation, and of the doctors who minister to moneyless sick men and women by day and by night, expecting no reward other than that which God gives to hearts which spend themselves in service to humanity; of the editors who have not written down to the ignorance or prejudice of their worst readers, but who have written up to the level of their best readers; of the teachers who have faithfully instructed the pupils entrusted to them, sowing seed in their minds and hearts which will bring forth harvests to God's glory after the teachers are in their graves; of the bankers who have been scrupulously hon-

est; of the mechanics who have put conscience into their workmanship; of the artisans who have labored with the fidelity and painstaking pride of artists; of the boys and girls in the factories and the great stores, who have done their work well; of the drivers of trucks and big wagons; and the carriers of packages and bundles; and the street sweepers; and the men who use the pick and shovel; and all the tens of thousands of those whom the world calls common laborers, but who are known, each one, to the heart of God and who have been blest by him for some noble deed which they have done this year. I will look over the heads of reprobates and scapergaces of both sexes, and the coarse and foul specimens of degenerate humanity whose blotches and deformities the papers photograph for the delectation of diseased and darkened minds. I will lift mine eyes to the hills, to the tall men and women, to the best in every profession and calling and class; to the summits of society; to the heights of character; to the culminating mountain glories of our twentieth century civilization.

## THE INSPIRATION OF THE HILLS.

I object to turning my eyes in the direction of the cowards and the shirkers, the weaklings and the workers of iniquity. I am determined to lift mine eyes to the hills where our modern Gideons and Baraks and Samsons are fighting valiantly against tremendous odds, to the mountain where our twentieth century Davids and Samuels by a faith unsurpassed in the olden times are subduing kingdoms, working righteousness, obtaining promises and stopping the mouths of lions. If I can once see myself surrounded by a cloud of this sort of witnesses I can run successfully the race which is set before me, and carry with me a jubilant and a grateful heart.

Let us, then, all with one accord, lift up our eyes to the hills. Having gazed upon the high places of our city, let us look at the mountain peaks of our nation. This is no day to think of Benedict Arnold and Aaron Burr, or of any of the charlatans and loud-mouthed demagogues who have disgraced us in the halls of congress or out of them. Let us lift up our eyes to the mountains. Look at Benjamin Franklin and Samuel Adams and Patrick Henry and Thomas Jefferson, and Alexander Hamilton, and George Washington overtopping them all. Let your eyes run down the Presidential range with the great Lincoln towering in the center, and while you look up to our immortal dead, do not forget to look at our living immortals.

## GREAT MEN PRESENT AND PAST.

We have men today, as true and brave and faithful, as keen of eye and strong in intellect and great in character as any of the men who sway our spirits from their tombs. If any of us have been dejected over what seems to us the degeneracy of political life and action, if we have been dismayed by the presence of political pygmies and shysters, let us today lift up our eyes to the hills. Our Republic is a mountain which can be seen around the world. In every land eyes are lifted toward it, and human hearts thank God for what it stands for in the world. Shame on us if, morbidly intent

on the study of the shadows in the valleys, we lose the power of lifting our eyes to the hills!

#### LIFT UP YOUR EYES TO THE MOUNTAINS.

Let us look to the mountains of the world. The daily press has reminded you from time to time of the marshes and swamp, of the volcanic crevasses and the darksome pits, but today let us lift up our eyes to the mountains. There are many tragedies and wrongs, numerous outrages and national crimes, but these are only valleys which run across the continent of the world's vast life. The men who write books and magazine articles on the miserable condition of the modern world, of the intellectual mediocrity and moral decadence, of its brutality and absence of high ideals, describe accurately what they see, but they do not see enough. They do not see all that there is to see. They search the valleys; they do not lift up their eyes to the hills. The valleys, it is true, are dark and dismal, but the little hills are altogether glorious. Let us think today of how the cause of peace is moving forward in the world, of how the social conscience is growing sensitive

to the needs and woes of men, of how philanthropy is getting a warmer heart and dreaming a wider dream, of how the Christian Church, baptized with a new spirit, is taking hold with consecrated and earnest hands of the evils which afflict the hearts and destroy the homes of men. Education is constantly widening the area of its beneficent influence; legislation the world over is becoming increasingly humane; liberty is coming like an angel from God to bless new millions of our race. The nations are coming constantly closer together and international bonds are being multiplied and strengthened. You need not deny the existence of valleys, but it is not right to forget the mountains. Lift up your eyes and look at Persia, and then at Turkey, and then at China, three mountains on whose summits this light of liberty has been playing in a way to startle the mind and dazzle the heart. It is a great day we are living in, and happy the man who has formed the habit of looking to the mountains.

#### A CURE FOR CYNICISM.

It is when we look to the mountains that we lose something of our peevishness

and ardor as critics. The incessant denunciation and interminable fault-finding of certain persons is due to their inability to lift their eyes to the mountains. When men become incorrigibly cynical and meet everything with a sneer it is because they have looked into the gutters and not at the mountains. A flat world cannot be anything but uninteresting, stale and unprofitable. It is only when we look upward that life becomes worth while.

#### THE INSPIRATION OF THE MOUNTAINS.

Not only do we get reverence from the heights, but also the inspiration of hope. The coming day does not communicate its secret to the valley. It whispers it first to the mountain, and the tallest mountain receives the message first. Only men who lift their eyes to the mountains know really what is coming. The valley men are often honest men, but they do not see much. They cannot because they look in the wrong direction. Only men who lift their eyes to the best things which mortals think and the greatest things which mortals achieve have any rightful claim upon our attention when they attempt to paint the future. He who looks the highest knows best what is going to be.

## Man's Dreams Will Yet Come True

BY BRAND WHITLOCK.

NOTWITHSTANDING all the ignorance and all the woe in the world tonight, never before has there been such widespread opportunity for enlightenment, never such widespread comfort, never so much kindness, so much pity for animals, for children, and, above all, never have women been shown such consideration. It needs no very powerful imagination, peering into the shadowy background of human history, to appreciate the tremendous implications of this fact. Indeed, the great feminist movement of our time, a movement which in the histories of mankind centuries hence will be given the sectional mark of the beginning of a new age, is in itself the proof of a great advance, in which the ballot will be the very least important of all the liberties to be won.

With all the complications of this vast and confusing interplay of the forces of this age, the city is inextricably bound

by its awful responsibility for so much that is bad, for so much that is good, in our time. And in the cities, now as always, the struggle for liberty will go on. The old leaders will pass, and the new will pass, and pass swiftly, for they are quickly consumed in the stress and heat of the passionate and savage struggle. To them must ever come the fatigue of long drawn opposition, of the repeated and unavailing assaults on the cold, solid and impregnable walls of institutions. In this fatigue they may grow conservative after a while, and they should pray to be spared the acquiescence of the middle years, the base capitulation of age.

#### TOWARD THE LIGHT.

But always the people remain, pressing onward in a great stream up the slopes, and always somehow toward the light. For the great dream beckons, leads them on, the dream of social harmony always

prefigured in human thought as the city. This radiant vision of the city is the oldest dream in the world. All literature is saturated with it. It has been the ideal of human achievement since the day when the men on the plains of Shinar sought to build a city whose towers should reach unto heaven. It was the angelic vision of the mystic on Patmos, the city descending out of heaven and lying foursquare, the city where there was to be no more sorrow nor crying. It has been the goal of civilization down to this hour of the night, when, however vaguely and dimly, the ideal stirs the thousands in this feverish town going about their strange and various businesses, pleasures, devotions, sacrifices, sins. It has been the everlasting dream of humanity. And humanity will continue to struggle for it, to struggle toward it. And some day, somewhere, to the sons of men the dream will come true.

## The Parable of the Prodigal Father

BLAKE W. GODFREY, IN CHRISTIAN ADVOCATE.

A CERTAIN man had two sons; and the younger of them said to his father, "Father, give me the portion of thy time, and thy attention, and thy companionship, and thy counsel which falleth to me."

And he divided unto them his living in that he paid the boy's bills, and sent him to a select preparatory school, and to dancing school, and to college and tried to believe that he was doing his full duty by the boy.

And not many days after, the father gathered all his interests and aspirations and ambitions and took his journey into a far country, into a land of stocks and bonds and securities and other things which do not interest a boy; and there he wasted his precious opportunity of being a chum to his own son.

And when he had spent the very best of his life and had gained money but had

failed to find satisfaction, there arose a mighty famine in his heart; and he began to be in want of sympathy and real companionship.

And he went and joined himself to one of the clubs of that country; and they elected him chairman of the House Committee and president of the club and sent him to congress. And he would fain have satisfied himself with the husks that other men did eat and no man gave unto him any real friendship.

But when he came to himself, he said, "How many men of my acquaintance have boys whom they understand and who understand them, who talk about their boys and associate with their boys and seem perfectly happy in the comradeship of their sons, and I perish here with heart hunger! I will arise and go to my son, and will say unto him, 'Son, I have sinned against heaven, and in thy sight; I am no more worthy to be called thy

father; make me as one of thy acquaintances.'

And he arose and came to his son. But while he was yet afar off, his son saw him and was moved with astonishment, and instead of running and falling on his neck, he drew back and was ill at ease.

And the father said unto him, "Son, I have sinned against heaven, and in thy sight: I am no more worthy to be called thy father. Forgive me now and let me be your friend."

But the son said, "Not so. I wish it were possible, but it is too late. There was a time when I wanted to know things, when I wanted companionship and counsel, but you were too busy. I got the information, and I got the companionship; but I got the wrong kind and now, alas, I am wrecked in soul and in body and there is nothing you can do for me. It is too late, too late, too late."

# Light in Mexican Darkness

Story of the Work of the People's Institute, Piedras Negras, Mexico.

BY JASPER T. MOSES.

**A** MESSAGE of hope and of opportunity comes from the Mexican border at this time when the average outsider can see little hope for the constructive work of civilization in the land of the Aztecs. In spite of the turmoil of revolution and counter-revolution, the work of the People's Institute, an American missionary enterprise at Piedras Negras, has been making remarkable strides, and has had a widespread influence among the leaders of the Constitutional party throughout Mexico.

The man who has made this institution and has imparted to it so much of his own spirit of energy and of service is Samuel Guy Inman, a Columbia graduate,

seek justice for all no matter what the cost, that had been lacking in their former sordid lives. Not least of the service which Mr. Inman has been able to accomplish through the institution at Piedras Negras has been the interpretation of American civilization and ideals to the minds of Mexican leaders made receptive by their appreciation of his helpfulness to them and their people.

After all, Mr. Inman might have lost the great opportunity that came to him had he been content to peg away along the conventional lines that missionary work has assumed in Mexico for the past third of a century. For years the tragedy of Protestant effort in Mexico has been that its message scarcely touched the upper classes.

## BEGINNING OF MR. INMAN'S WORK.

A greatly needed work has been done in educating and evangelizing thousands of the lower class. Many have thus risen from the very bottom to places of comparative influence in official and educational ranks, and some able native leaders of the church have been developed. So encouraging has been this feature of the work, that most missionaries and boards have felt that their program of educating a middle class for Mexico out of the dregs of her populace was justified by the results; and they have practically neglected reaching after the upper stratum which has always seemed so impervious to the evangelical message.

Going to Monterey in 1905, Guy Inman, as his friends call him, was put in charge of the evangelistic work of the Disciples of Christ for the city with several Mexican assistants. After being on the ground only a year, he managed one of the most successful revival campaigns ever held in the country. But all the time Mr. Inman kept feeling that something was lacking. He made friends here and there with intelligent and observing Mexicans, for he is one who can do this readily. The heart-to-heart, man-to-man way in which he put his religious message to these men seemed to carry conviction; but they would never do more than agree politely and somewhat wistfully to all that was said, refusing to commit themselves further when pressed for action.

It seemed that all the traditions of Mexican Protestantism isolated it from the upper classes with their social and religious conservatism. It became evident to Mr. Inman that the same methods that had been fairly successful in reaching the peon would not do for those who felt themselves inhabitants of a vastly superior realm—republican pratings about the equality of man to the contrary notwithstanding. A fresh start in a new environment was needed where

the Christian message could be put on a higher plane, and not associated in the popular mind with the popular classes alone. Indeed the distinctively religious side of the work was not to be made obtrusively prominent in the beginning of this experiment.

In 1909 the Inmans were transferred from Monterey to Piedras Negras, the border town opposite Eagle Pass, Texas. This is a city of 10,000 inhabitants, the terminus of the Mexican International Railway, and the center of a group of coal mining towns. The Disciples' mission had no work in Piedras Negras, and the former station of another board there had been practically abandoned. It was not at first planned that Mr. Inman should devote much time to the local field, as he had been given the oversight of a group of native ministers and churches that had to be visited regularly from Piedras Negras as a convenient center. Instead of installing his family in an American built cottage in one of the suburbs inhabited by railway officials to enjoy the congenial society of their compatriots, Mr. Inman rented a native dwelling on the main plaza of the town. In the front room he installed his personal library, a couple of reading tables with chairs, and a case of current magazines and newspapers in Spanish, and opened the first free public reading room in Piedras Negras.

## A DEBATING CLUB ORGANIZED.

One by one, young men of the town dropped into the reading room, incredulous at first that such a commodity could possibly be offered "free, gratis, for nothing." Some of the leading professional men were first attracted by the musical evenings given by Mrs. Inman. The first organized work was a debating club, which was very successful, and developed into a series of public moral conferences held in the Municipal Theater with the patronage of the city officials and other prominent men of the place. These public conferences were held on Sunday and drew large crowds. The regimental band furnished music, and the stage bore an imposing array of local dignitaries at each of these occasions. The speakers were usually earnest young Mexicans

Rev. S. G. Inman, Director People's Institute, Piedras Negras, Mexico.

for a time assistant pastor of the Central Church of the Disciples of Christ in New York City, and later minister of the Tabernacle Church in Fort Worth, Texas. Though Mr. Inman has seen barely a decade of service on the Mexican field, he is probably today better known among the leaders of Mexican affairs than any other representative of American Protestantism. This is due to his intense enthusiasm and tireless persistence in his chosen work, to the unconventionality of his methods, and to the fact that he was thrown into a most strategic position and was more than equal to the demands which it made upon him.

## MEXICAN LEADERS ENLISTED.

At a time when we are repeatedly assured that the Yankee cannot understand the Latin, that the two civilizations have no common points, it is heartening to know of an institution frankly representative of American Protestantism that has touched helpfully and sympathetically scores of the leaders of Mexican politics, has enlisted their hearty co-operation, and won from them words of high praise and gratitude.

Many of the younger workers for the Constitutional cause are frank to acknowledge that they received much of their inspiration to work for the political betterment of Mexico from their contact with the People's Institute. Here they found the incentive to idealism, to



The People's Institute.

whose interest in the matters under discussion had been aroused by Mr. Inman and the literature he had recommended at the reading room. One of the conferences was on "Gambling," and resulted in so arousing public sentiment that the pre-Lenten gambling fair of the town, which paid considerable license money and was an old-established custom in Piedras Negras, was abolished.

#### SOCIAL SERVICE AT THE INSTITUTE.

Naturally so successful a work made enemies as well as friends. The leader of the opposition was the parish priest who began to hold forth to his congregation almost weekly with tirades of abuse against the Inmans and their work. He went so far as to threaten excommunication against any who visited the reading room; and by a similar threat against the woman who owned the property occupied by the mission, secured her refusal to renew the lease at the end of the first year's occupancy. It was impossible to rent another house, and Mr. Inman was forced to institute a building campaign or abandon the work. Through influential Mexican friends splendid lots, fronting the Custom House and at the corner of the main plaza were secured at a bargain. Ten thousand dollars for the building was raised largely in Texas by the personal solicitation of Mr. Inman. At the cornerstone laying high officials of the city and state were present, and the governor of Coahuila sent his personal representative to the dedicatory exercises.

The very name of the new institution, "The People's Institute" struck a responsive chord in the hearts of the better element of the city. Fortunately, Mr. Inman has the rare gift of getting other people to work, and he soon had an imposing faculty of volunteer teachers for his night school. A gymnasium, game room, reading room and assembly room were features of the new building, whose activities suggested the typical Y. M. C. A. of our smaller American cities. Another idea that appealed to the Mexican love of hospitality and of ceremonious display was the public guest chamber of the Institute, reserved for the entertainment of distinguished and official visitors to the city. Any one who has endured the tortures of the hotel in the average Mexican town can appreciate the obvious side of this; but not all of us would be long-headed enough to foresee the advertising value to the Institute that actually accrued from this scheme. Illustrious Mexicans of all sorts, as well as foreign envoys and savants from China to Argentina were entertained at the Institute in the next few years, and each went on his way spreading the praise of the practical and helpful work that centered there.

#### MADERO'S TRIUMPH.

In the triumph of the Madero revolution which came soon after the dedication of the new building, several of the men who had served on the faculty and on the advisory board of the Institute were advanced to positions of importance. The newly appointed governor of Coahuila, Don Venustiano Carranza, became a firm friend of the People's Institute, making his first public speech as governor in its auditorium. Under his influence, the state legislature voted a monthly subsidy to the night school work. Governor Carranza remarked to a group at the dining table of the director of the Institute that twenty-five similar institutions scattered throughout Mexico would soon cure her people of the revolution habit.

A significant work of furthering the friendly sentiment between America and

Mexico has been carried out in the observance of the national holidays of both countries at the Institute. Thus the higher idealism of both peoples has been set forth, the one to the other. The character of Washington has always appealed strongly to the Mexicans, and the observance of his birthday has become one of the conspicuous annual events in the work at Piedras Negras. Leading citizens of Texas have spoken from time to time in the Institute, helping to show the Mexicans the friendly interest of their northern neighbors.

#### THE DOWNFALL OF MADERO.

The downfall of Madero and the counter-revolution against Huerta headed by Carranza brought stirring days to the



Lic. M. Aguirre Borlanga, of Guadalajara, Civil and Military Secretary State of Jalisco. A splendid type of the younger group of Constitutionalists officials brought under the influence of the People's Institute.

workers of the People's Institute. The approach of the Constitutional army left the city practically deserted by the frightened people, after it had been filled with refugees from the advance of the victorious rebels. At this time as at other critical periods in the ebb and flow of the contending armies, the People's Institute became the center of relief work for the famished people. The occupation of the city by Carranza as his provisional capitol threw the Institute strongly into the limelight, as the rebel officers were in the handsome customs house opposite the Institute. The night school work having been abandoned, the building became the recreation center for the soldiers who thronged the town. The latest war bulletins were supplied, Victrola concerts, lectures on themes of the hour and a free clinic were maintained. Leading men from all over Mexico who came to consult with Sr. Carranza used the reading room to while away their otherwise unoccupied time, and became acquainted with the director and the work.

#### INTRODUCING EMERSON TO MEXICO.

"I have read every word in every paper and magazine you have in your reading room," said a Mexican commercial traveler who was cut off from the South by the destruction of the railway, "and have spent not less than eight hours daily in the room for the past three weeks. I have also read this book through three times. It is the finest thing I ever got hold of. Tell me about this man, Emer-

son. Where did he learn so much about life? I like these other books, 'Character,' and 'Self Help,' by Smiles, too; but he doesn't get to the bottom of things like Emerson. I think I can get a train out this afternoon; and I want to tell you how much I appreciate this reading room. The only other place I could have spent my time would have been in the saloons; but I haven't been in one since coming here. I shall never forget what I have learned in these three weeks, and I am going to try to follow out what you taught me in those Bible classes. Adios, and may God keep you!"

#### CARRANZA'S VISITS TO THE INSTITUTE.

The foregoing is only typical of scores of similar testimonies from business and professional men as well as soldiers to their appreciation of the work of the People's Institute during those troubled days. The library and maps were frequently consulted by General Carranza's staff, and in emergencies the director was asked to translate documents that needed immediate attention. The General and his officers paid frequent friendly calls, and were well represented at public meetings as well as at the Easter religious services in the Institute. Through the kindness of the president's family, an abundance of beautiful flowers was provided for Easter decorations in the Institute chapel.

Twice the building of the People's Institute has been enlarged to accommodate its ever-growing work. The latest addition is a one-story stone structure at the rear to house the industrial training work and the free shower baths. Most of the expense of these improvements has been provided for on the field, and by friends who have visited the plant. The recent accession of General Carranza to the presidency, troubled though his tenure seems to be, and the general occupation of office, throughout Mexico by the Constitutional party, have brought into great prominence many of the best friends of the People's Institute. Governors, secretaries of state, high army officials, railway superintendents and leaders in all walks of life scattered far and wide have been helpfully touched by its influence. Many of these men are anxious to co-operate in the establishment of similar institutions elsewhere just so soon as Mexico's internal condition will justify it.

#### IN THE MEXICAN INTERIOR.

Says Mr. Inman in a recent letter, "I took a trip down through the interior a few days ago. Everywhere I found the Catholic churches closed and most of the priests gone from their parishes. When told that a number of the exiled priests and nuns were making their living by waiting on table, Pres. Carranza expressed his satisfaction that at last they had found some way to make an honest livelihood. 'But,' he added, 'we can never approve their return to the confessional again to take charge of the consciences of our people.' As opposed to this odium expressed for the Romanists, everywhere the people are voicing their new appreciation of Protestantism, and their desire to hear more of its teachings. I have never been the recipient of so many attentions on the train and in other public places as on this little trip. One man who was particularly attentive I was unable to recognize until he told me the name of his boy who used to be a pupil in the Institute while the father was working in the shops in Piedras Negras. Now he is the superintendent of the National Lines

(Concluded on page 15.)

# THE CHRISTIAN CENTURY

## EDITORIAL

### THE SUPREME TASK.

**I**T is of first importance that any group of Christian people that has attained the estate of a purposeful self-conscious movement should understand its mission, know the causes that have given it a distinctive place in the universal church, and be ready to bear persistent testimony to the truth it holds.

The Disciples are no exception to this principle. Lamenting as they do the unnecessary historical reasons that thrust them forth into the religious world with all the appearance of a denomination, they must still maintain with stout insistence the evil of denominationalism and their purpose not to be involved responsibly in the denominational order.

In this position lies their unique plea and opportunity. On the great common elements of the Christian confession—the lordship of Jesus, the authority of the Scriptures, the divine mission of the Church, and the hope of the life to come—they are at one with all the household of faith. But in their plea for the reunion of Christendom they have a peculiar and timely message.

Many voices there are which are today pleading for the same desired result. But the Disciples constitute the sole body of Christians whose distinguishing affirmation is the sin of division and the duty of unity.

To forget this fact and prove recreant to the obligation is both an error in the estimate of values and a sin against a noble history.

For all Christians to pray and labor for the coming of unity is a privilege.

For the Disciples both to pray for its coming and to practice it as a present reality, is a duty past all misreading.

### PERT ANSWERS TO THE UNANSWERABLE.

**C**OMES in the mail this morning a postal card with the following: "What do you know about the Jews returning to the Holy Land, the Rapture, the Great Tribulation, the Resurrection of the Dead Christians, the Anti-Christ, the Millennium, the Judgment and Hell with real fire? You will learn more in this one sermon than any one you ever heard."

Then follows the minister's name, and the church where this rare opportunity for initiation into the secrets of the future is to be offered.

There is much of this pert and impudent dabbling in prophetic lore in these days. The war has released a flood of apocalyptic speculation and assertion, superficial in its basis, audacious in its use of Scripture, and demoralizing in its effect on the casual hearer.

There is a sane and entirely praiseworthy desire on the part of Christian people to know what the Bible has to say on the really important things of the faith.

But the Bible has its disclosures and its reserves.

And no man finds less in it than he who comes with irreverence and haste to capitalize its vivid images of sin, righteousness and judgment in the interest of some lurid theory of imminent catastrophes.

Such men promise what they cannot deliver. They have nothing to draw with, and the well is deep.

### THE APPORTIONMENT.

**N**O piece of work done in recent years among the Disciples is more gratifying than the preparation of the apportionment presented by Rev. Graham Frank at the Atlanta convention. It was a task of unusual magnitude to study the statistics and estimate the abilities of all the churches among the Disciples, and assign to each its reasonable portion of a total budget in support of our missionary, philanthropic and educational work.

The apportionment is not an assessment in any sense. It is merely a standard of responsibility which each church has placed before it for its consideration and effort. By such means the congregations have some adequate appreciation of

the part it is hoped they will take in the co-operative work of the Disciples, and the sum which good and wise men believe they can undertake to raise.

The apportionment plan is the most satisfactory approach to unified action in co-operative effort which has ever been made among us. It will not be accepted at once by all the



Walker in "Life"

LET US GIVE THANKS  
THAT IT ISN'T.

churches, but gradually the most independent and self-centered will come to realize the value of the method, and its solution of some of the most perplexing problems connected with the work of missions and philanthropy.

It is a long step in advance, and deserves the support and co-operation of all Disciples.

### GRADUATE STUDENTS.

**R**EPORTS indicate that an unusually large number of Disciples are in residence at the leading universities in graduate study.

There are many reasons for this, and the fact is highly gratifying.

The Disciples who graduate from our colleges and from the state universities are increasingly aware that graduate studies in the best divinity schools and theological seminaries are essential to the most efficient work in the ministry, on the mission field and in other forms of Christian service.

Disciples who graduate from our colleges and from the who have not received this special preparation. Some of them have not even been college trained. Their service has been of the utmost value, and in every case they have been given to understand that academic limitations are no bar, either to recognition or success.

Yet it is increasingly apparent that for the average man a full college course and some competent graduate experience are requisite to the highest usefulness.

More than this, the cost of graduate residence at a recognized university is so moderate, and the opportunities for



scholarships and self-help so abundant that excuses for the neglect of such training are increasingly unconvincing.

To be sure, some courage and resolution are required, and perhaps some sacrifice. Men who say that they are willing to enter a graduate divinity school provided they can be furnished a church which will pay them a comfortable salary and keep them "in the condition to which they have been accustomed" are not likely to get very far. They ought not to expect it.

But those who are willing to make some sacrifices and take some risks to accomplish so important an object may count on the fullest measure of help from those charged with such responsibilities, and may have no fears as to the attainment of their purpose.

The invitation to graduate study was never so urgent. The need of it was never so apparent. The advantages derived from it were never so great. The number pursuing it never so large.

With rare exceptions, the man who wants to undertake it need not fear the issue.

#### A THANKSGIVING VOTE FOR THE PRESIDENT.

THE sharp and, for the moment, decisive turn of public sentiment away from the Democratic Party as shown at the recent elections, lays an extra responsibility upon all high-minded men, irrespective of political preferences, to keep interpreting to a forgetful public the so far successful peace policy of President Wilson.

Thanksgiving Day should be another election day at which the people of the United States may register in their hearts a vote of appreciation of the wise and gracious policy of their President in keeping this nation out of bloody war.

The cartoon on the opposite page depicts what might have been and what, under a good providence, we have been saved from.

#### SOME QUESTIONS AS TO EDITORIAL POLICY.

THE following communication was received from Dr. Chilton some weeks ago. The questions arose in his mind during the time when the agitation over the excommunication of the Berkeley church was at its height and The Christian Century was opening its pages for a free and hearty discussion of the issue by representatives of all sides.

EDITOR THE CHRISTIAN CENTURY: I have noted with some concern the extended space you have given the Berkeley incident and have wondered if you intend to continue the agitation indefinitely, or do you regard it as a temporary phase of your work? Is it your purpose to carry this controversy into local churches and conventions everywhere in so far as the "Century" has power to do so? Will you encourage our churches to receive the unimmersed into fellowship even at the cost of strife and division? I believe there are many who would like to have you express yourself at length upon these questions. Yours very truly,

First Church, St. Joseph, Mo.

C. M. CHILTON.

It seemed best to defer our reply to these questions until the agitation over the Berkeley incident had appreciably abated. Meanwhile the pages of The Christian Century have seemed to make any statement unnecessary. The subject-matter of our recent editorial and contributed pages says for itself that the Berkeley affair is conceived as a passing if not wholly past incident. Signs are beginning to appear indicating that adjustment and reconciliation are in process among the churches of northern California, for which all lovers of peace and progress are devoutly grateful.

Still, Dr. Chilton's inquiries afford an opportunity to state our position which we feel moved to do in a few brief sentences.

It is not the purpose of The Christian Century to carry the controversy into our conventions anywhere. Our purpose is precisely the contrary. We deplore the appearance of such controversy in any convention of Disciples, and will do all within our power to keep it out of our conventions. Our basic contention in the California incident was that such a question was altogether out of place in a missionary gathering of representatives of Disciples churches.

Nor is it the purpose of The Christian Century to carry "the

controversy" into our local churches anywhere. But it is our purpose to carry the TRUTH into the practice of our local churches and into the hearts of all Disciples of Christ everywhere, so far as the "Century" has power to do so.

We believe that the business of the Disciples is to plead for Christian union as an ultimate goal for all Christ's people; AND TO PRACTICE IT OURSELVES HERE AND NOW AS A PRESENT REALITY. We believe that the practice of unity with all Christ's people is as important a duty, for Disciples, as the practice of unity among ourselves.

We hold that the sense of this duty must be made urgent and keenly personal in the souls of all Disciples, so that they cannot tolerate complacently any sectarian practice whatsoever without self-reproach.

We hold that the opening of the doors of our fellowship to all Christ's disciples, irrespective of the mode of their baptism, is, in these days, a slight, almost a casual, thing to do. But we hold that the refusal to do so by a church that pleads for unity and claims to desire to practice it, is a most grave matter, revealing, as it does, a disposition inimical to the cause of Christian unity and unresponsive to the will of Christ.

We cannot, therefore, in good conscience speak to our readers from week to week on the living issues confronting by the modern Church without including this living issue with others. And because we believe it has been so long suppressed by our teachers and writers, and because its suppression has allowed us Disciples to fall into a semi-conscious but increasingly complacent denominationalism ourselves, The Christian Century feels in stern duty bound to press the truth upon the conscience of our people at every reasonable opportunity.

But our method is distinctly the method of education, not of controversy. We believe that every church of Disciples ought to practice Christian unity, but we do not believe that it ought to create division in its own fellowship. Nor have we observed that the churches that have adopted the more generous practice have suffered from internal tension. On the contrary, as we look over the field we see no happier and more united congregations anywhere than the congregations which are receiving into their fellowship, without discrimination, those who are in the fellowship of Christ.

We do not believe that the issue ought to be forced. The internal unity of local churches is fundamental. The grace of God toward those who do not yet see must be exercised by those whose eyes are opened. The demon of division must be exorcised from our hearts.

But patience must not be identified with silence and inaction. The truth must be declared. And as local churches come to possess the more Christian vision they ought deliberately to put it into instant practice.

The danger of division has been greatly exaggerated in many minds because we have been led to think that the subject was more delicate and sensitive than it really is. The California incident of last summer will never be repeated in our brotherhood. Leagues of progress have been made since last July. Local churches are readier to take the forward-step than their leaders dream, and there are at least one thousand ministers among us who, in their hearts, consciously pray for the day of their release from legalistic and sectarian restraints.

Now, at the end, to answer Dr. Chilton's first question, we may repeat that The Christian Century regards the Berkeley affair as a conspicuous but passing incident, marking, however, a turning point in the consciousness of our people, from which a new epoch in their history will be dated.

The Christian Century's treatment of the incident was but a purposeful meeting of an emergency, a "temporary phase" of our work.

This newspaper is not the propagandist of any partisan platform. It seeks with a humble purpose to be the organ of a truer and deeper spiritual life in the souls of all its readers and in the practices of all the churches it can influence.

And it is its earnest and determined purpose to meet current issues with such frankness and courage that its readers may continue to have confidence in the good faith and sincerity of its policies.

# The Larger Christian World

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE.

## A Community School of Religion.

In Oak Park, a suburb of Chicago, there has been established a community school of religion. The purpose of this school is to train parents and teachers of the community to teach religion. The sessions of the school are held once a week in the First Congregational church. An enrollment fee of one dollar is charged. This provides for the running expenses of the school only in part, the remainder being made up through private contributions.

## City Churches are Endowed.

There is a call by the Methodists for more endowment funds for city churches. The passing of their Wabash Avenue Church has made clear to them the need in Chicago. They have a church in the "loop" of that city, the only church of any denomination in the central business district. This church has an endowment which has enabled it to do its own work and help other Methodist churches of Chicago by gifts of a million of dollars. The Second Presbyterian Church of Chicago has an endowment of \$300,000. Its pulpit supply committee commands an income of \$14,000 and the music committee has \$7,000 at its disposal. The down-town church must increase its budget through a larger variety of activities or suffer a decrease of income through a change in the quality of membership. This fact is becoming a challenge to many of the denominations in great city centers.

## Methodists Help Wounded Russians.

Dr. George A. Simons, who is superintendent of the Methodist work in Russia, cables that the Americans in Petrograd have established a hospital for the wounded and that the Methodist deaconesses have turned to the work of nursing the wounded soldiers. The Deaconess Hospital in Helsingfors, Finland, has also been offered to the Russian government for the care of the unfortunate men of the army.

## Anniversary of Whitefield.

The Commission on Evangelism of the Federal Council of the Churches of Christ in America has issued a call for the celebration of the hundredth anniversary of the birth of George Whitefield, on Sunday, Dec. 13th. The actual day of birth has been discovered after considerable research to be Dec. 16. He was educated at Oxford University and ordained in 1736. In a ministry of thirty-four years, he crossed the Atlantic thirteen times and preached over eighteen thousand sermons.

## Tuberculosis Day.

The National Association for the Study and Prevention of Tuberculosis will enlist thousands of churches, schools and lodges in an educational movement against tuberculosis the week of Nov. 29th. The idea is that these institutions may use either the Sunday or meetings through the week for the purpose of disseminating information through literature and addresses. The organization, through its office at 105 E. 22nd St., New York, is sending out free literature to help speakers prepare for this occasion.

## Lord's Day Alliance.

The Lord's Day Alliance has elected Rev. Thomas J. Stevenson, D. D., as field secretary to labor with Rev. H. L. Bowbly who is the general secretary. Doctor Stevenson has been in the service of the Anti-Saloon League the past year. The Lord's Day Alliance represents fifteen Christian bodies which are seeking a larger observance of one day in seven as a day of rest for toilers. The Alliance, the present year, has defeated nearly one hundred anti-Sabbath bills in state legislative committees. It has defeated two attempts to abolish the closing of post-offices on Sunday. The 26th anniversary celebration of the society was held in Broadway Tabernacle Congregational Church in New York Nov. 8th, and Dr. Charles E. Jefferson delivered the sermon.

## One-tenth to Advertising.

Rev. Charles Stelzle, who is known as a former official of the home missionary organization of the Presbyterians, and who is now a "social engineer," made an address before the ministers' institute in Cincinnati recently. He advised his hearers to induce their churches to appropriate one-tenth of the income of the church to advertising and then undertake "to deliver the goods."

## Norwegian Lutheran Union.

There are three Norwegian denominations in this country. Efforts to bring all Lutherans in America into closer fellowship is proceeding along national lines first. The Norwegian Synod Lutheran Church of America, in its sessions at Sioux Falls, S. D., has voted strongly in favor of the proposed merger of the three Norwegian Lutheran bodies. The final ballot stood 347 to 172.

## The Go-to-Church Band.

During the past year there has been organized in many churches over the country "Go-to-Church" bands whose members promise to attend church once a Sunday for some definite term, especially through the winter months. Twelve thousand young people are enrolled this year and they are found in twelve denominations and in twenty-seven states. Full particulars of the movement can be obtained by addressing Clinton Alvord, 7 Summer Street, Worcester, Mass.

## A Church 250 Years Old.

The First Congregational Church in Newton, Mass., has celebrated two hundred and fifty years of history during the week of October 30 and following. Two thousand people were present on one day in three services of the church. Among the well-known speakers at the celebration were Dean Brown of the Yale School of Religion and "Father Endeavor" Clark. Dean Brown's address was on the theme "The Church that Stood Four-square." The four sides of religion discussed were education, missions, social service and personal evangelism.

## Memorial to Dwight L. Moody.

The Congregationalist and Christian World, on November 12, issued a fifty-six page memorial number in memory of

the life and work of Dwight L. Moody. There were articles of appreciation from the pens of many eminent Christians from within and without the denomination. Mr. Moody was born in 1837 and died 1899. In 1856 he joined the Mt. Vernon Congregational Church in Boston. The same year he settled in the pioneer city of Chicago. Two institutions which remain to perpetuate his work are the Moody Bible Institute of Chicago and the Conference for Christian workers at Northfield.

## Preaching Forbidden in Chicago.

Recently the police officers of Chicago issued an order forbidding street preaching in the business section of the city which has been denominated the "loop." A preacher who has a national reputation for his service against the white slave traffic was arrested for holding a meeting in the evening just outside the loop. The Y. M. C. A. has found it impossible to hand out notices of their Sunday afternoon meetings. The Chicago Federation Council of Churches has taken the matter up and will appeal from what they call police usurpation to the higher authorities.

## The Largest Y. M. C. A.

The largest Y. M. C. A. in the world is said to be located at Detroit. Early in September of this year the membership reported reached the enormous total of 6,800, of which 830 were boys. This association is particularly varied in its program of work and among its activities is that of teaching English to the foreign employes of the Ford Automobile Company, a thousand in number. It is the plan of the association to erect seven branch buildings in the city as soon as conditions permit the launching of a campaign for \$700,000 of funds.

## Advance Steps in Evangelism.

The Commission on Evangelism of the Federal Council of the Churches of Christ in America has issued a statement of the point of view of this commission written by W. E. Biederwolf, general secretary of the commission. This document frankly confesses the various abuses that have grown up around professional evangelism in the church. It asks that the evangelists shall be made amenable to some kind of authority in their respective denominations, as some of them in the past have not had any kind of ecclesiastical connection. The commission calls attention to the relatively small rate of increase in the Protestant churches of America last year—about 2 per cent—and pleads for a deeper interest in the work of evangelizing the portions of our population outside of religion. This report specifically disclaims that pastoral or personal evangelism lies within the field of its work and says nothing of educational evangelism.

## Canadian Baptists Convene.

The Baptists of Canada were in convention at Toronto during the middle of October. Several hundred delegates were in attendance. Among the visitors from the states that addressed them were H. C. Mabie, of Boston, Mass., and George W. Truett, of Dallas, Texas. The meeting was harmonious and marked progress for this group of Christians.

**Baptist Congress Dead.**

After thirty-two years of uninterrupted service, the Baptist Congress has passed out of existence. The immediate cause of its demise was the financial question, for the proceedings each year were printed and bound. The Congress was over a year behind in these obligations. Many in the denomination will rejoice in the finish of this unique institution, for the Congress was the platform where much in the way of radical ideas was given forth. It is confessed by many, however, that the thirty-two volumes of proceedings are the most valuable library of Baptist thought to be found in the world. Dr. Henry Sanders, chairman, and Rev. Robert Chipman Hull, secretary, send out the announcement about the Congress. They indicate that the recently organized Northern Baptist Convention has opened up its platform to different points of view in a way to make the Congress no longer so necessary.

**Ten Millions for Old Ministers.**

The Presbyterians of the North have a project on foot to raise ten millions of dollars for their aged ministers. The secretaries of the Board of Ministerial Relief and Sustentation visited Detroit recently on the invitation of the local presbytery and raised \$12,000 in a few days. In connection with the movement, was an effort to induce young men to enter the ministry. The ministers of the entire city in this denomination exchanged pulpits and preached upon the theme, "The Call of Our Young Men to the Ministry."

**Bishop Smith Departs.**

Bishop Charles William Smith of the Methodist Episcopal church died October 31, 1914. He was esteemed in his church as a man of great wisdom and his conclusions were usually final in his denomination. He came from an Irish family and grew up in the manse. At the age of forty he was a presiding elder and at the age of forty-four he was editor of the Pittsburgh Christian Advocate. It was at the age of sixty-eight that he was elected bishop in his denomination and consecrated. He was a leading member of the ecumenical conferences in Washington, 1891, London, 1901, and Toronto, 1911. He was chairman of the commission that was appointed to revise the constitution of his church. He helped in the compilation of the present Methodist hymnal. He lived at St. Louis at the time of his death. His funeral was held in Washington and Bishops Hamilton, Quayle and Luceeck spoke at the service held in his memory.

**The End of the Age.**

Pastor Russell, who has tabernacles in Brooklyn and Chicago and whose books prophesying the speedy approach of the millennium have sold widely throughout the country, prophesied the "end of the age" in October, 1914. At this time the dead were to be raised and live again upon a regenerated earth. The Christian world has waited with great anxiety for this denouement but so far are disappointed. The great cataclysm has been postponed for some reason.

**Anniversary of John Huss.**

Next year will be the five hundredth anniversary of the death of John Huss. The Baptist World Alliance had planned to meet and remember this anniversary but the war will doubtless prevent this. In other ways, however, the centennial of this great event will be remembered throughout the Christian world.

# THE MEANING OF BAPTISM

By CHARLES CLAYTON MORRISON  
Editor of THE CHRISTIAN CENTURY

It is the purpose of The Christian Century, as occasion affords and space may allow, to present reviews, or excerpts from reviews, of the editor's book on "The Meaning of Baptism." As to the fairness of the criticisms, or even as to their accuracy in representing what the book teaches, it is not necessary to make any comment. Some of these representations the author absolutely repudiates. But the book must stand for itself. We believe our readers will be interested in knowing what others think of it, and the reviews are reprinted simply for their news value.

**THE CHRISTIAN UNION QUARTERLY.**

This book is a sociological treatment of the subject of baptism. The author has a brilliant style and thinks along ingenious and fascinating lines. He protests against legalistic and magical interpretations of baptism, forgetting that those were simply periods of thought as sociology has a prominent place in modern thought. At best all of these are but theories of baptism as one would speak of the ransom, satisfaction and forensic theories of the atonement. All of these have their relative values. His attack on the theology of Alexander Campbell has no special significance, inasmuch as Campbell, unlike other reformers, left no system of theology, and not a line he wrote is binding upon the Disciples of Christ. He pointed men to the facts of the Scriptures. Campbell's achievement was in clearing the Scriptures of all systems of theology, leaving us the clean pages for our perusal. Mr. Morrison agrees that immersion was the ancient mode of baptism, and as such he is in sympathy with the Disciples, but arguing for the reception into the household by those who have received baptism by sprinkling or pouring, he breaks with the Disciple position. The Disciples recognize members of all communions as Christian. That is a fundamental position with them; hence their appeal for the union of all Christians on the personality of Christ. It is their custom to rebaptize those who have been baptized by sprinkling or pouring, not because they do not recognize those as Christians, but because to them, as the author says, "Immersion is the only catholic mode of baptism," and union must have in it catholicity.

It is, however, of interest to know that baptism by immersion has figured little in the divisions of the Church and will doubtless likewise figure little in its unity. The Baptists did not become a separate people because of their practice of baptism by immersion; neither did the Disciples. The Baptists opposed infant baptism and for a long period practiced baptism of adults by sprinkling. Their plea was regenerated church membership. In the origin of the Disciples baptism by immersion did not figure at all, and when Thomas Campbell was brought face to face with it he was greatly disturbed. Their plea was the union of the divided House of Christ. There are one hundred and eighty-six distinct communions in America. More than four-fifths of these practice baptism by sprinkling and pouring and in consequence of their common baptism Baptists and Disciples are no nearer than Baptists and Methodists; neither are Baptists and Disciples any closer together because of their common baptism by immersion than Disciples and Presbyterians. If baptism by immersion be such a hindrance to the union of the Church, what explanation can we give for the four-fifths of the American communions not getting together on their common baptism by sprinkling and pouring, or the remaining one-fifth not getting together on its common baptism by immersion? If the entire one hundred and eighty-six communions practiced baptism by

immersion it would not unite the Church in America. It would remove one item from controversy, but we would have a long way to go then. The need of these times is a baptism so thoroughly Christian that those who have been baptized will cease bearing false witness against one another, will cease hating each other, and will cease their inordinate love of the world—a baptism that has around it much prayer—not saying prayers, but real prayer—both on the part of the baptizer and the person who is baptized, such a conference between these as will let in the seriousness of the covenant, followed by an effort of abandonment to the will of God. However one may differ with the author, there is much in this book to be commended from both the Baptist and the pedobaptists sides of the house. Some of his paragraphs have in them timely messages for the Church of Christ. The weakness of the book is the author's apparent disposition to find fault with the communion of which he is a member.

**THE HERALD OF GOSPEL LIBERTY  
(CHRISTIAN DENOMINATION.)**

**The Meaning of Baptism.** By Rev. Charles Clayton Morrison, editor of The Christian Century, a Disciple paper. The book contains 222 pages and is neatly bound in cloth. Published by the Disciples' Publication Society, Chicago, Ill.

We have really enjoyed Mr. Morrison's discussion of baptism, not that we agree with him in all particulars, but he presents his thought from a new and interesting standpoint. We wish it might be read by all Disciples, all Christians, all Baptists, and in fact by all denominations—it will have a molding effect as to one's opinions of baptism. The Disciples themselves will likely get the most good from the book. Mr. Morrison is leading a fight for larger liberty in matters of opinion among the people of God. His position is by no means the position held by Disciples generally.

**A CONTRIBUTOR TO THE CHRISTIAN STANDARD.**

I would like to inquire why the managers of the Atlanta convention will grant concessions in the convention building to such destructive elements as the Christian Century? If an agent for Thomas Paine's books applied for space, would he get it? Why not? Surely "The Age of Reason" would not do such untold harm at the convention as will the book "What is Baptism?" recently written by C. C. Morrison, editor of The Christian Century, who claims to be in fellowship with the body known as the "Church of Christ," yet is one of the prime disturbers in Israel. Why are not such men assigned to their own place?

**ST. LOUIS CHRISTIAN ADVOCATE.**

This is a very unusual book in much and especially in that, although written by a member and editor of an immersion church, the volume distinctly repudiates the "dogma" of immersion as usually held by them.



## The Visitor

THE Thanksgiving season will bring to all true Americans a deeper sense of gratitude than any recent year. It is one of the satisfactions that this year of tragedy has left us that our own land has been saved from the unspeakable sorrow and shame of the great war, whose record is making red almost all the other parts of the world.

Not without profound depression can we contemplate so sinister a chapter in history. But the steadiness of spirit with which our own country has been steered through the crooked and tumbling currents of international affairs during the past few months is a theme of devout thankfulness. To God and to our national leaders is due our gratitude for these blessings.

We are now better able than a few months ago to measure the meaning of our national emergency when the Mexican difficulty loomed up on our southwestern horizon. There were many of our citizens who felt that our administrative policy of patience was lacking in the aggressive note which would breed respect in other lands and most of all in Mexico.

Today we can begin to understand the complications in which we might now be involved if we had permitted our first resentment at insolent treatment of our flag to have its way. Were we now at war with Mexico, with the prospect of a long and difficult battle not alone with a people of that type, but with the more serious foes of climate and disease, we might find ourselves so far compromised in the eyes of the warring world that an involvement in the present struggle might ensue, or at least we should be robbed of the opportunity to speak the word in behalf of peace for which the nations of the older lands will soon be listening.

In the meantime we have peace, and the measure of prosperity which even the alarm of war has been unable wholly to disturb. We have moreover the confidence that our commercial resources are soon to be taxed to assist our European and Asiatic neighbors to supply their needs. There is little exultation in our hearts at the thought that the coming increase in our commerce will be the result of this world-chaos, but it is inevitable.

For this we may be thankful, and for the further fact that hundreds of thousands of our citizens, whose reverence and good will go out to one or another of the fighting nations, because of past citizenship there, are profoundly grateful that they are now American citizens, and are immune from the terror of conscription and the danger of ravage.

Never did America seem more dear, more beautiful and more honored in the eyes of the world than now. Our problems are many, and our failures not a few, but we are learning some of the deepest lessons of life, partly by hard experience, and partly by shocked and sobering observation. We can not doubt that some pages are being turned today upon which we shall not need to look again.

Back then we turn from

"The field of strife, whose dews are blood,  
Whose breezes, war's hot breath;  
Whose fruits are garnered in the grave,  
Whose husbandman is death,"

to the fair domain, which we hold as a goodly heritage, and where the lines are fallen to us in pleasant places. One day of late I came upon a passage in a recent book by Harlan Paul Douglass, where, in speaking of the Christian opportunity offered by America, he writes of the charm of our land in these terms:

"To know any part of our land is to love it. The white birches silhouetted against the dark hemlocks on the New England hillside; the tender little creeping greenery delicately embroidering the feet of the Adirondack forest; the meeting of rugged highland and misty marshes at the nation's greatest gateway, and the mighty stretch of reddening sunrise over the waving marsh grasses up and down all our coastal plain; the widespread shade of the live oaks draped with Spanish moss, equally stir and engage the affections of one whose parish is the nation. The lapping deep-green waters of the Great Lakes; the dotted farms and forests of the interior wreathed in the smoke of factory chimneys; the steep bridle paths of the Southern Appalachians winding under majestic chestnut and mighty beech; the smiling cotton fields of the Southern uplands and plains enclosed in a framework of pine tree and vine—all are the familiar furnishing of home to one who lives wherever the flag flies. The shimmer of sunlight over the prairie: the rich yellow of wheat ripe for harvest; the smoking gray of the new-turned prairie sod; and then the high plains southward over ranch and mine, to where, against the serrated background of mountains, the cactus towers as the sand-like pillars in the ruins of Karnak, and the day-long mirage mocks one day after day—each has a mystic compulsion over the heart of one who knows them all. From the white peaks of the farther Rockies; from the Cascades forested somberly by the firs; from the stark grandeur of the high Sierras to the virile beauty of the Golden Gate, and the smiling gardens and orchards, with the ancient missions slum-

bering in the mellow light between the foothills and the unutterably white surf of the Pacific—our land is goodly to know and to call ours."

And when to these considerations are added the rich heritage from an honored and manifold ancestry, the majestic legacy of the fathers of the nation, with their high hopes for its future as the greatest of the nations, the Queen of the Western World, the fairest of all the daughters of the Ocean, we know no sentiment but that of humble gratitude that thus far the God of nations has led us on our way. If in the spirit of the Thanksgiving times, America shall set her face resolutely toward justice, honor and righteousness, she shall still be the enlightener of the peoples, the champion of the highest liberty, the beautiful pioneer in the world's progress.

H. L. W.

### CREDO.

I know no sin except the lack of love,  
I recognize the victory in defeat;  
No gulf divides life here from life above,  
I spell perfection in the incomplete.

A foe to dogma, still I hold a creed,  
For I believe that all life brings is good,  
That sharing bread and wine with men  
who need

Is the new sacrament of brotherhood.

I know the way we tread is rough and long,  
And yet to toil and bleed am nothing loth,  
And thus I journey homeward with a song,  
Since in the very struggle lies my growth.

And when I reach that last green hostelry  
Whence none have ever yet been turned away,  
The slumber will be sound which falls on me,  
Till dawns that longer, new, divine Today.

Joy! only joy! for Love is there and here—  
Peace, only peace! though desperate my distress;  
I find no foeman in the road but Fear—  
To doubt is failure, and to dare, success!

—Frederic Lawrence Knowles.

### TROLLEY TO JERUSALEM.

Jordan river water is to used to furnish power for operating an interurban trolley-line between Jerusalem and other historic cities.

### "America, the Beautiful"

By Katherine Lee Bates

O BEAUTIFUL for spacious skies,  
For amber waves of grain,  
For purple mountain majesties  
Above the fruited plain!  
America! America!

God shed his grace on thee,  
And crown thy good with brotherhood  
From sea to shining sea!

O beautiful for pilgrim feet,  
Whose stern, impassioned stress  
A thoroughfare for freedom beat  
Across the wilderness!  
America! America!

God mend thine ev'ry flaw,  
Confirm thy soul in self control  
Thy liberty in law.

O beautiful for glorious tale  
Of liberating strife,  
When valiantly, for man's avail,  
Men lavished precious life!  
America! America!

May God thy gold refine  
Till all success be nobleness,  
And ev'ry gain divine!

O beautiful for patriot dream  
That sees beyond the years,  
Thine alabaster cities gleam  
Undimmed by human tears!  
America! America!

God shed His grace on thee,  
And crown thy good with brotherhood  
From sea to shining sea!

# MODERN WOMANHOOD

Conducted by   
Mrs. Ida Withers Harrison

## Conference of Pastors' Wives

While the pastors' session was in progress at the Atlanta Convention of Disciples in October a quiet, unobtrusive, unheralded meeting of pastors' wives was being held in one of the rooms of the great auditorium. The idea of having such a meeting was first suggested by Mrs. Walter M. White, wife of the pastor of First Church, Cedar Rapids, Iowa, and president of the General Convention of Churches of Christ for next year. Mrs. White was herself elected to preside. Mrs. L. W. McCreary of St. Louis, read a scripture lesson and several took part in a circle of prayer.

The keynote of the meeting was one of

others and have faith in God" was the theme of the closing remarks given by Mrs. White. She declared that much worry and fretting over daily routine of work is unnecessary if we would only do our best, each day as a new beginning, and leave the rest with Him, whose we are and whom we serve.

"We cannot always know the way, wherein God leads our feet. But this we know, that round our path His love and wisdom meet, and so we rest, content to know, He leads our feet where'er we go."

All voted to make such a conference a permanent thing, and Mrs. I. J. Spencer, of Lexington, Ky., was unanimously chosen to be the leader for the conference of ministers' wives to be held next year in Los Angeles.

### ANCIENT APPRECIATION OF WOMANHOOD.

In the introduction to the third edition of his "Indian Wisdom" (page 46, London, 1876), Monier Williams cites a passage from the *Mahabharata*, which is remarkable, he thinks, as giving hope for the future elevation of women in India. He gives a poetic but quite literal version from that author of long ago as follows:

A wife is half the man, his truest friend—  
A loving wife is a perpetual spring  
Of virtue, pleasure, wealth; a faithful wife  
Is his best aid in seeking heavenly bliss;  
A sweetly speaking wife is a companion  
In solitude; a father in advice;  
A mother in all seasons of distress;  
A rest in passing through the wilderness."

Bearing upon this subject it would be pertinent and interesting to quote from a recent statement of Prof. James Blaikie to the National Geographic Society where he pays his highest respects to the ancient Egyptians of the Rameses III dynasty for their remarkable regard for womanhood. Mr. Blaikie says:

Woman was to the Egyptian not the slave of man or the minister of his pleasures; she was his companion, his fellow worker on very equal terms, often his adviser, not infrequently his ruler. There existed in the Egyptian mind a sentiment that could almost be called reverence for womanhood, particularly in respect of its great function of motherhood—a sentiment which is much more akin to our modern Western view than anything else that we meet with among ancient peoples. The mother was respected for her supreme share in the life and upbringing of her children, and for all the self-sacrifice which is essentially involved in true motherhood, and from the very earliest days the child was carefully indoctrinated with the duty of reverencing and loving his mother.

So strong was this sentiment that on the tombs of the old kingdom the mother of the dead is as a rule represented together with her wife, while the father rarely appears. In noble Egyptian families the general, though not invariable, custom was that the heir of the house was not the eldest son, but the son of the eldest daughter.

We moderns have made vast progress along many lines, but if the illustrations just quoted afford any indication of a general attitude toward woman in the days of long ago, we are not so sure but that the dim and distant past held elements that would go far to prove the existence of a golden age somewhere between Eden and Bethlehem.

Mrs. Walter M. White, wife of the pastor of First Church, Cedar Rapids, Ia., who led the meeting of the pastors' wives at Atlanta.

joy in the service of Christ and the church. It assumed the character of a testimony meeting. An optimistic view of the privilege of sharing in the Christian ministry and a spirit of thankfulness pervaded the talks. "This however satisfies my heart's longing through many years of Christian service" said Mrs. I. J. Spencer, of Lexington, Ky., "when we ministers' wives can get together, and in a quiet way, with hearts filled with gratitude to our heavenly Father, sit down and talk over the many things we have in common."

#### A NOTE OF WARNING.

Mrs. A. R. Moore, Mrs. Birdie Farrar Omer, and many others made bright, happy, hopeful talks. A note of warning was sounded to any who might discourage their sons to follow in the footsteps of their fathers in becoming ministers of the gospel. "Encourage your sons to become ministers and your daughters to become missionaries or wives of ministers. Advise young ministers' wives to have a sense of humor. Counsel them not to accept leadership in all organizations of the church and Sunday-school, but rather to work in a quiet way, making their influence felt in all departments of the church work. And admonish them not to neglect their first duty, the home circle." These were some suggestions.

"Have faith in yourself, have faith in

### WILLIAM ALLEN WHITE ON PROHIBITION.

William Allen White, in an article in a popular literary weekly, declares of the prohibitory law of Kansas: "The prohibitory law is now enforced in 100 of the 105 counties of the state, and it is enforced as rigidly as any law on the statute-books. . . . In three counties there are sporadic convulsions of the rum fiend that seem to indicate vitality, but it is mere alcohol reaction in the dead muscles. In two counties in the small mining towns there are open saloons . . . but in the larger towns even these counties enforce the law." What are some of the indisputable and beneficial results of the law? Listen: "Kansas has fewer murders, fewer homicides and fewer accidental deaths than any other state. In 14 counties no jury has been called in ten years to try a criminal case; 53 counties have empty jails, 38 counties have empty poor houses, and the second lowest death rate in America is the Kansas death rate of 7½ per 1,000."

### LIGHT IN MEXICAN DARKNESS.

(Concluded from page 9.)

from Mexico City to San Luis Potosi. He told me that nearly all the superintendents on the entire system of government railways came from Piedras Negras and were friends of the People's Institute. In fact, nearly everyone I talked to on the trip told me of friends of theirs who had been my pupils or were in some way connected with the work who are now prominent in the government or in the army. A list of these would include President Carranza, his private secretary, Lie. Mirelos Espinoza; Don Gregor Osuna, chief of police at Mexico City; Prof. David Berlanga, secretary of the State of Mexico; Lie. M. A. Berlanga, civil and military secretary of the State of Jalisco; Lie. Garza Gonzales, Villa's secretary; Sr. Eliseo Arredondo, subsecretary of the treasury; Lie. Jose Vasconcelos, representative of Mexico at Washington, and many others. All these are firm friends of the People's Institute, and through it of Protestant Christianity.

"As one sees the wonderful opportunities before the Evangelical churches today, it is hard indeed to be patient and wait until we are absolutely assured of peace before the great body of missionaries return to Mexico. Every community is disorganized: the Romanist churches and the public schools are closed: the rich folks who generally lead in the community life are in the United States. Isn't this a time for some of the old heroic spirit of missions to be shown? Has our missionary science and carefulness brought us to the point where we are only willing to walk by sight and not by faith? The policy of 'Watchful Waiting' may be all right for our government; but for the Church of Jesus Christ it seems almost a travesty on the spirit of our Master and of his intrepid apostles. 'And he had compassion on them because they were as sheep not having a shepherd'. This is Mexico's situation today, and will not the compassion of the Master move us to answer her great need?" Fowler, Colo.

Near Boulder, Colo., twenty-five bears recently gnawed down one hundred trees, some of them three feet thick.

## The Book World

A DEPARTMENT OF REVIEWS AND LITERARY NOTES.

BY HERBERT L. WILLETT.

**THOSE WHO HAVE COME BACK.** By Peter Clark Macfarlane. Ever since Starbuck began his study of the psychology of conversion, we have been looking at religion in another way. James, in his "Varieties of Religious Experience" has given us a somewhat wider range of study of religious psychology. The volume by Mr. Macfarlane is not formally and conventionally religious, but in the study of the cases of men "who have come back" it is dealing with a question that has interested evangelists, pastors, judges and reform workers alike. The stories are all out of real life though in only two cases are the men given their true names. These are Harry Monroe and "Lucky" Baldwin, celebrated rescue mission workers in Chicago. The collection of stories is intended to set forth the thesis that sometimes men in middle life "get their second wind." The various motives that have acted on these individuals are deeply significant. In most cases, there was a "moral kick" which aroused the man or woman. This experience of crisis is not very different from the usual experience of conversion. The characters studied are morphine eaters, drunkards, burglars and a Magdalene who is redeemed through her mother love. Mr. Macfarlane is a brilliant and effective writer. His work has dash and individuality. While in the pastorate at Alameda, in the Disciples' church there, he used to read story sermons to his Sunday evening audiences with great effectiveness. As secretary of the Brotherhood movement, he built up a magazine with a circulation of over twenty thousand. Though he has gone out into the world of letters from the pulpit, it is evident that a deep religious motive is still to be found in all his work. His career is being watched by Disciples with the deepest interest for Mr. Macfarlane is a much-loved man among them and his work gives them occasion for great pride.

**THE KING OF THE DARK CHAMBER.** By Rabindranath Tagore. It has long been known by the elect few in the West that the Orient has souls of rare insight into the heart of the universe and that some of them are able to express the wisdom of the East in language as beautiful as any utterance of the Occident. But it has remained for this generation to discover that fact not for scholars alone but for the man of the street. For the appeal of this Hindu poet's work is to every soul that possesses a sense of values in the realms of thought and expression.

The former volumes, especially the essays on the realization of life, gathered in the book called "Sadhana" made clear the greatness of this Bengali master. The present work, a play in twenty scenes, discloses more fully the treasures of that kind which carried away last year the greatest literary prize in the gift of the Western world.

Tagore, like Maeterlinck, is a symbolist. Some call him a mystic. But his is not the passion of the saint, but rather the illusiveness of the dreamer. Yet his message is profoundly ethical. He is weary of the false and superficial. His

is a soul that has quested long for a reality, and at last, wearied with the search, comes home to find it in the common things nearest at hand.

"The King of the Dark Chamber" is capable of many interpretations, but essentially it is an allegory of the impatient spirit, symbolized by the Queen Sundarshana, demanding the satisfactions of the senses, only to come dangerously near the loss of her king, until at last, stripped of false ornament and ambition she comes humbly home to find him in



Mr. Peter Clark Macfarlane, author of "Those Who Have Come Back."

the dark chamber of self-abandonment and gratitude. It is only then that the king can welcome her, and lead her forth into the light. (Macmillan, \$1.25 net.)

**NEIGHBORS.** By Jacob A. Riis. Readers of "How the Other Half Lives," "Children of the Tenements," and the many sketches of the New York submerged, will be glad to find in these "Life Stories of the Other Half," as the sub-title runs, a further explanation of the unselfish devotion of one of our greatest citizens to the cause of the poor and the unfortunate. There are heart-breaking records of shattered hopes and blasted efforts; heroic narratives of struggles with misfortune and want that ended in success and rollicking stories of the comic side of life, even as seen on Ludlow street and in Poverty Gap. The Russian Jew whose health gave way after a bitter fight with pinching poverty; the intemperate Mr. Riley, who celebrated his relapses into liquor by beating up his family and his belongings; the widow who refused the advice and help of the Aid Society in order to keep her little family together; the two young girls who set up their home in one of the vilest sections of the great town in order to be "neighbors" to some of their unhappy sisters—these and a dozen more are the human documents, which Mr. Riis assures us are taken from real life.

After reading some of these pages one no longer wonders that this great humble-hearted man was loved and trusted by the leaders of the nation and by the people of the lower wards whom he was glad

to count as his "neighbors." (Macmillan, \$1.25 net.)

**THEY WHO QUESTION.** The author of this anonymous novel has attempted to discuss the problem of suffering in some of its modern aspects, such as the brutality of nature, the tragedy of afflicted childhood, the hereditary taint of insanity, and the apparently hopeless condition of the sodden and bestialized inhabitants of some of the East-London slums. It cannot be said that the story grips, either in its studies of character or in its discussion of the central theme. Its people are illusive and unconvincing. Sir Philip Gurney, the artistic pagan, is an aristocratic and leisurely dissenter who is also very nearly a prig, his disdain for people who break their eggs into glasses nearly ruining his trip to Palestine. His wife, Enid, is an anaemic and mediaeval saint who exhausts herself in deeds of charity and at last loses her faith through the sufferings of their child. The curate is a caricature. The sister, Mrs. Brutherolan, is a stoic, quite conscious that this is the worst of worlds, but determined to meet her troubles without surrender. The dean is the one winsome character in the story, and his sermon at the end is supposed to bring everybody to a proper frame of mind. The most pleasing parts of the book are the beautiful affection of Philip and his wife, and the scenes in Egypt and the Holy Land. (Macmillan, \$1.35 net.)

**WHAT HAVE THE SAINTS TO TEACH US?** By Joseph Fort Newton, D. Litt. With the revival of the study of mysticism the lives of the saints have awakened renewed interest. But the author of these brief chapters believes that the pilgrims of the inner path—Augustine, Francis, the two Catherines, Eckhart, Teresa, Tauler, Jacob Boehme and John Woolman—have a series of most practical lessons to teach the church of our age. In their abiding joy, their study of the Bible, their quietness of spirit, their passionate love of God, their fervor in prayer and their devotion to the welfare of mankind they disclosed the quality of living which is alike sacrificial and satisfying, and for which the world ever waits. (Revell, 50 cents net.)

### Literary Notes.

The Year Book of the Church and Social Service in the United States, edited by Harry F. Ward, is prepared under the direction of the Federal Council of Churches; and contains detailed information regarding the efforts now under way in all the churches to develop plans for social service. A full report among other things, is given of the work of the Commission on Social Service for the Disciples, of which Prof. A. W. Taylor is chairman. Ample bibliography is included. (Revell.)

War news no longer occupies the entire front page of our newspapers, but there are many indications that public interest in the subject is still lively. One is an announcement from the publishers that Prof. Roland G. Usher's "Pan-Germanism" is in its thirteenth printing. Few books can claim such a unique record as this. Published almost two years ago, it attracted no more attention than dozens of other books and more than one reviewer inclined to think it overdrawn, hardly to be regarded seriously. Today it is receiving the honor and attention of a prophecy that is being fulfilled and it is more in demand than any other book relating to the present crisis.

## Disciples Table Talk

### Kentucky Ministers Meet.

The ministers of central Kentucky held a meeting in the Phoenix Hotel at Lexington Nov. 9. Forty ministers were in attendance. These meetings are held monthly. At the meeting noted there were the following our of town ministers: E. B. Barnes of Richmond; H. C. Garrison of Danville; J. H. McNeill of Winchester; J. D. Armistead of Cynthiana; J. P. Sharrard of Paris; and H. W. Elliott, the missionary secretary of Kentucky. The topic was presented by Mr. Reynolds on "The Doctrine and Polity of the Presbyterian Church."

### Zanesville, O., Dedication.

The church at Zanesville, O., has built a new building at an expense of thirty thousand dollars. On Nov. 1, the beautiful building was dedicated free from debt after fifteen thousand dollars had been pledged by the members. The pastor of the church is Hugh Wayt and he went to Zanesville in 1909. He has done his own evangelistic work and conducted the dedication services alone except for the presence of Zanesville ministers of other bodies. In the five years of this pastorate there have been 550 accessions to the church.

### Union Meeting at Trenton, Mo.

The churches at Trenton, Mo., have been joined in a union meeting during October. There were two hundred additions and the largest number went to the Disciples, the Methodists being a close second. Seventy-one new members were received by the Disciples.

### Carload of Provisions.

The churches of Nodaway county, Mo., are getting ready their car-load of provisions for the orphans of St. Louis under the care of the National Benevolent Association. C. R. Harmon of Pickering, superintendent of the Sunday-school there, has charge of the offerings from the county Sunday-schools. Potatoes, apples, toys, nuts and every other kind of thing useful for children will be put on board the car. The Pickering school will send a crate of chickens.

### A Tithers' Band.

The North Side church of Omaha of which Geo. L. Peters is pastor has a Tithers' Band recently organized in the church. A part of its work will be to educate fellow Christians in the duty of giving. This church made a splendid showing last year. Two hundred and seventy members raised for all purposes \$5,514.91. Omaha has decided to have a "Billy" Sunday meeting beginning in May.

### New Cotner Field Secretary.

Cotner University of Lincoln, Neb., has chosen one of her alumni as field secretary. He will make his home at Bethany. His work will be to solicit students and funds for the university. His work at present is in connection with the securing of an offering on Educational Day.

### Women Sew for Belgians.

The appeal for the poor Belgian children has found a response in our church at Ann Arbor. The pastor, Geo. Knepper, proposed that the men should buy material and that the women should make garments for little Belgian children who without aid will die of want this winter. The very first Sunday after the suggestion was made, there was seventy-five dollars put into the church collection box for material and a dozen sewing machines are at work in the church parlors making the garments. The city papers of Ann Arbor. The pastor, G. W. Knepper, proposed space to the enterprise and it promises to become a city enterprise with headquarters at the church.

### Dean Lhamon Lectures.

Dean W. J. Lhamon of the Bible School of Drury college, is delivering a series of ten lectures on successive Monday evenings to a class of above a hundred preachers and teachers of Springfield, Mo. The class is under the direction of the Federation of Churches.

This is Mr. Lhamon's second series of lectures to the Springfield Sunday School workers.

### Church Ladies Work for Magazine.

The ladies of the Aid Society at Galesburg, Ill., have undertaken the work of securing two hundred and fifty subscriptions to a popular magazine as a part of their financial program. They are selling post cards of their new church building which is now going up and are serving a turkey dinner.

### Evangelist Holds Shop Meetings.

Clyde Lee Fife is holding evangelistic services in Terre Haute, Ind., and a part of his program there is to hold meetings in the factories of the city. A Sunday afternoon service was held in a skating rink. The workers in the meeting lunch together frequently and receive their assignment of work. Two hundred and forty-seven people have come out on the first nine days of invitation.

### Progress in the Congo.

H. C. Hobgood has been visiting the outposts of Lotumbe this fall in the Congo country. He has been gone for nearly two months and has baptized 406 people while in the field. This makes a record of 561 since the first of May. At Tumba, where the lamented missionary Eldred is buried, over 300 were baptized. In every one of the Congo stations there is progress.

### Minutes of the General Convention.

The minutes of the sessions of the General Convention recently held at Atlanta, Ga., have been printed and are ready for distribution. Any one may secure a copy by writing to the

## Joint Missionary Apportionment Meets With Favor

The first Joint Missionary Apportionment has just been mailed to the churches of the United States. It is exceedingly gratifying to those who have worked at this difficult task to know that the Joint Apportionment is meeting with such hearty response. There are, of course, errors in this apportionment and inaccuracies which will have to be corrected. I am giving below some expressions of appreciation from well known brethren in various parts of the country. These are only a few of the very large number that have reached me thus far. The Missionary Societies are following the Joint Apportionment with Every-Member-Canvas Conference. If each church will accept its apportionment with whatever modifications seem to be wise and set about in the best possible way to raise the missionary money, I feel sure that there will be a large increase in the number of contributing churches and also a large increase in the missionary offerings.

The following letter from Judge Frederick A. Henry, of Cleveland, Ohio, expresses his appreciation of the Joint Apportionments.

"Answering your favor of the 9th inst., I wish to thank you for the copy of the printed 'Joint Missionary Apportionment for 1914-15 for the State of Ohio. I had already seen a copy of this interesting document and had repeatedly expressed my admiration for the thoroughness and the detailed excellence of the work which it reflects. Really it is a most amazing result of painstaking efforts which, in extent, exceed anything I could have believed possible. More than that, it evinces discriminating care and intelligent discretion in considering the application of the apportionment to the special condition of each individual church. Such systematizing of our benevolences and missionary enterprises is the very sort of thing for which the general convention idea was developed and put into operation, and this is really all that was contemplated. I never expected, however, to see the details worked out so admirably and extensively as this document shows to be the case, and when I reflect that what was done for Ohio

general secretary, Graham Frank, at Liberty, Mo. These minutes contain much information concerning the workings of the General Convention.

### C. W. B. M. Makes Visit.

The C. W. B. M. of Winchester, Ind., made a visit to Union City recently to inspect the new church at the latter point and to be guests of the auxiliary at Union City. There were thirty ladies in the visiting party.

### Laymen and Laywomen Preach.

The church at Dearing, Kans., is at present pastorless and the laymen and laywomen of the neighboring churches are helping them out with a series of special services extending through a week. Mrs. Nelson Gardner, wife of the Cherryvale pastor preached on a Sunday evening. Other church leaders of surrounding towns are scheduled to speak.

### Howard Cree Holds Meeting.

Howard Cree, pastor of the church at Augusta, Ga., is in Savannah of the same state assisting A. R. Moore in special services which will last through two weeks. The two preachers will go together in a house-to-house work that will add greatly to the significance of the meeting.

### Every-Member-Canvas

In many sections of the country, the "every-member canvass" is being carried on and with uniform success. In Boulder, Colo., on a recent Sunday afternoon, twenty teams of two men each visited the whole church in the single afternoon and brought back a very fine report of their achievements.

### Distribute Thanksgiving Dinners.

The Grandview church of Kansas City, Mo., will distribute Thanksgiving dinners to one hundred needy families on the morning of Thanksgiving day. The supplies are being gathered from many sources.

## Joint Missionary Apportionment Meets With Favor

has likewise been done for all the states in the Union and the provinces of Canada, my appreciation is really beyond expression."

Among other expressions may be quoted as follows:

"We like your plan very much."—M. L. Buckley, Ft. Wayne, Ind.

"I certainly appreciate the great work you have done for our brotherhood. The Colorado sheet will be an inspiration I know."—Chas. W. Dean, Denver, Colo.

"May I congratulate you on the good work which you are doing and prophesy a new day of co-operation for our entire brotherhood?"—C. E. Lemmon, Hastings, Neb.

"The general plan is fine."—E. S. Ames, Chicago, Ill.

"I am very sanguine over the prospect of realizing on the full budget of \$17,856.00 for the Sixth Missouri District this missionary year."—J. P. Rowlinson, Vandalia, Mo.

"Please accept my heartiest congratulations upon the plan."—Guy L. Zerby, Donovan, Ill.

"I am delighted with this system and shall do all in my power to get all the churches in Alabama to adopt it."—S. P. Spiegel, Birmingham, Ala.

"I want to congratulate you on the excellent work you have done in the preparation of the Budget. It is to my mind an excellent thing."—J. A. Hopkins, Confluence, Pa.

"I think that the committee is to be congratulated upon the business-like way in which their work has been done, and the neat appearance of their printed matter. The apportionment idea is all right."—E. H. Clifford, Ft. Wayne, Ind.

"I am delighted with the plan of the Joint Missionary Apportionment."—Chas. L. Beal, Fresno, Cal.

"The new plan appeals to me to be the very best that has yet been suggested."—H. F. Phillippi, Milroy, Ind.

"I rejoice that the 'budget' has at last been inaugurated. I believe that we have taken the most important forward step of our history."—Geo. L. Peters, Omaha, Neb.

GRAHAM FRANK, Cor. Sec.

**Atlanta, Ill., School Moves Forward.**

R. H. Newton, pastor at Atlanta, Ill., reports that his school has organized the Senior Department with over 100 young people in it—one class in teacher training, two in the first year Senior Graded work and one in the second year Senior Graded work. The last mentioned class is made up of seniors in high school and some who graduated last year, with a membership of 18 and is taught by Mrs. Newton. They are to have written examinations once a quarter and the one in that class that makes the best grade will receive tuition paid for one year in Eureka College, the gift of the Bible school. It is hoped that credit may be secured for this work in the high school course.

**A Debt Raising.**

During last midweek between dedication at Triplet, Mo., and South Bend, Ind., Evangelist Geo. L. Snively of Lewistown, Ill., assisted E. T. McFarland of Lawrence, Kan., in raising seventy-five hundred dollars of indebtedness that has long hung like a pall over that congregation. The debt was incurred before Bro. McFarland's call to that church but it has so hindered progress there that its obliteration became a work of necessity. The minister now feels that his work in that great university center will now tell for infinitely more in its educational, ethical and spiritual phases. During 1915, Bro. Snively will give time between dedication to these debt lifting endeavors.

**C. W. B. M. Talks About Indians.**

The Auxiliary in Pasadena, Cal., held a session on Nov. 6, at which the topic of discussion was the California Indians. The program was as follows: Reading, "The Search of a Nez Perce," Mrs. Cora Barnard Vedder; address, Mrs. E. W. Brown, superintendent of the Indian school at Guinda; solos, four American Indian songs, Mrs. Jeffries Svendson; reading, Miss Ella Strawn; remarks, Mrs. Annie P. Cason of Pomona, president of the C. W. B. M. of Southern California. Mrs. A. W. Mills, president of the auxiliary, closed the meeting with prayer, after which a social time was enjoyed and refreshments served.

**Church Celebrates Debt-Raising.**

The church at Sayre, Okla., had a jollification over the raising of enough money to pay off the mortgage on their church building. The budget deficit has been met and the building is being repainted and redecorated. At the service celebrating the victory, the notes and mortgages were burned by the man who had signed the church's paper in days gone by.

**North Texas Bible Schools.**

The North Texas School of Methods closed in Wichita Falls, November 6, with an enrollment of an even 100, representing fifteen Bible Schools, thirty-one students graduating. There was splendid attendance. The Wichita Falls School had every teacher and officer present except one who was sick in the hospital. Sixty-two in all were enrolled from this one school. Thanks are due the American Christian Missionary Society for making this school possible. Mr. Clarke, Miss Lewis and Miss Maus are experts. Their work met with great appreciation on the part of every student. The Bible Studies in the Gospels by F. P. Walters, pastor Wichita Falls Church were very fine indeed. S. W. Hutton gave the course in Organization and Management.

**Endeavorers Fight Saloons.**

Even if California did go "wet," a good hard fight was made. The Christian Endeavorers of the state were lined up in genuine Endeavor style. Here's the way they did it at Los Angeles: The plan there was to cover the town with temperance posters. When the bill posters of the city discovered what kind of posters the Endeavorers wished to put up, they "immediately with one accord began to make excuse." Some discovered that they would not have space to dispose of until after the elections. But the

Endeavorers found a way to get up their posters in spite of opposition. Bill boards seven and a half feet by twelve feet were prepared and painted in the brightest colors. A certain brewery has a bill board on which appears a blue flag with the brazen legend, "Budweiser Spells Temperance." The Endeavorers got up similar bill boards with red flags and the indisputable truth, "Booze Spells Ruin." These bill boards were placed in busy thoroughfares and on street car lines where they would strike the eye of thousands.

**Endeavor Society Gives County Fair.**

The Christian Endeavor Society of the University Place church in Champaign announces a County Fair for Nov. 20. There are many novel forms of entertainment including moving pictures, a minstrel show, a Japanese tea garden, as well as the time-worn but necessary monstrosity shows. There will be a fortune teller and a picture gallery, besides stands serving various kinds of refreshment.

**Wars on Public School Sex Instruction.**

Dr. R. P. Shepherd, educational secretary of the Illinois S. S. Association, is holding training schools in various sections of the



*Dr. R. P. Shepherd, who is organizing community training schools in Illinois.*

state. These training schools are being operated in part for social uplift. One of the startling products of the Association's work is a declared policy to war on the teaching of sex knowledge in the public schools. This war on sex education has attracted considerable attention in the secular press.

**City Paper Sends Glee Club.**

The Indianapolis News maintains a Glee Club for giving neighborhood entertainments in various parts of the city. The club appeared at the Hillside church, C. M. Fillmore, pastor, on a recent evening. There were forty voices in the club and they rendered music of the very highest grade.

**Dr. Jenkins on the Missing Link.**

Burris A. Jenkins startled his Kansas City congregation by this antithesis. He said in part: "To be sure scientists have not yet found the 'missing link.' To many religious persons the idea of being descended from anthropoidal apes is still repugnant. But, however repugnant it may be, I would as lief be descended from an anthropoidal ape as from some of the human beings I have seen and known. The Digger and Ute Indians that you see sitting along the railway tracks in the Far West in the Great American Desert, are little, if any, in advance of the anthropoidal apes of Africa. Some of the tribes found in the heart of Africa are little, if any, above the line of intelligence of the beasts of the field."

**Opera for Organ Fund.**

The choir of the church at Lawrence, Kan., recently gave a comic opera called "The Larks" for the benefit of their organ fund in the F. A. U. ball of the city. The cast embraced not only members of the choir but also prominent business men of the city. The opera was under the direction of Mrs. E. L. Charlton. The Kansas University Trio Club assisted in the performance.

**A Children's Chorus.**

During the revival services at the Oakland church, in Topeka, Kans., a children's choir rendered very effective service. This choir was called the Sunshine chorus. There was also an adult choir.

**An Efficiency Rally.**

The church at Dearing, Kans., held an efficiency rally on the night of Nov. 8. Mrs. Nelson Gardner spoke as well as others. The addresses were in the direction of making more economical use of the energies of the church in doing its legitimate work in the community.

**Wall Map Goes to Jacksonville, Ill.**

W. H. Waggoner of Eureka, Ill., made an offer recently to give a large missionary wall map of the world to the auxiliary which wrote the best paper upon the subject, "How to Interest People in Missions." Mrs. S. Thornberry of the auxiliary in Jacksonville, Ill., wrote the winning essay and the wall map goes to her auxiliary. Mrs. Porter, State president of the C. W. B. M., will go to Jacksonville to make the C. W. B. M. day address.

**Will \$35,000 Go to Church?**

R. R. Gorden of Moweaqua, Ill., died recently and left a will in which \$35,000 was to go to the First church in St. Louis. The will has been contested by the nurse who took care of Mr. Gorden and the court has awarded her five thousand dollars from the sixty thousand dollar estate. It is not yet clear just what effect this court decision will have upon the money that might have gone to the First church.

**Bulgin Meeting at Boulder, Col.**

Evangelist Bulgin has been holding union services in Boulder, Col., which have resulted in a large number of accessions to the churches. Our church has followed the revival with four days of baptismal services in which the converts were received into the church and 64 have been added. Among the converts was A. P. Ardourel, state representative, and Col. T. E. Irvine.

**State Convention in Alabama.**

The state convention of Alabama is in session at Birmingham, Nov. 11-13. The sessions are held in the Ensley Opera House and during the convention the cornerstone will be laid for the Ensley church. Mrs. Ellie Payne and Grant K. Lewis were among the speakers from outside the state.

**High School Credit for Bible Study.**

Texas joins North Dakota and Colorado in giving credit toward the high school diploma for Bible study. E. C. Boynton, pastor of the church at Belton, is the leader among Texas Disciples along this line. He has just completed outlining a two years' course in the Old Testament, which has been approved by the pastors' association and high school board of Belton and was put into use in the Sunday-schools of Belton at the beginning of the school year, September 14.

**Church Members Don Overalls.**

Volunteers from the First Church of Seattle, Wash., have set out to build a church building in a day in another section of the city to house a mission Sunday-school. The workers will be under the direction of George S. Turner, a contractor. The new building is to cost \$500 for material but the work is all donated. This present building is regarded as a temporary make-shift while the church makes preparation to build a more pretentious building. The Ladies' Aid Society are to serve lunch to the laborers.

**Secretary a Benedict.**

E. H. Koch, state secretary of Tennessee, married Miss Rosa King Davis of Memphis, on Nov. 5. Congratulations are pouring in upon the happy man.

**Doctor Combs Will Hold Meeting.**

The churches at Bloomington, Ill., on the initiative of First church, have engaged Dr. George H. Combs of Independence Blvd. Church of Kansas City for a meeting which will begin on Nov. 30 and continue to Dec. 12. We have four churches in Bloomington and suburbs, besides our work for the colored people. This series of meetings is arousing the deepest interest in the Bloomington churches.

**Dr. Breedon University Preacher.**

Dr. H. O. Breedon, who is just recovering from a serious illness, will be the university preacher at Leland Stanford University on Dec. 6. Dr. Breedon is well-known throughout California outside the circles of his own brotherhood.

**Successor for President Pritchard.**

President H. O. Pritchard has taken rather unusual pleasure in announcing the arrival of his successor at Eureka. The new arrival is a son but it will be some time before he becomes active in his father's duties.

**Church's Jubilee Year.**

The church at New Castle, Pa., which is ministered to by W. W. Sniff, will observe its fiftieth anniversary of organization on Dec. 6. Five of the 24 charter members are living and two of them live in New Castle. The other three are in California.

**Newark Church Helps Prohibition.**

The church at Newark, O., held a big massmeeting for men the night before election with speakers advocating prohibition. The church will go into a meeting with home forces Nov. 15. There have been 23 added at the regular services the past two months.

**More Church Bulletins.**

The note in a recent "Century" about the church bulletins that come to the office has borne fruit. Several more churches have put this office upon their mailing list. This courtesy is much appreciated by the office editors. Many other churches would render a service to the brotherhood by a similar act of thoughtfulness.

**Central Texas Bible Schools.**

The Central Texas School of Methods was held in Temple, November 9-13. There were expected at least 100 in attendance. E. C. Boynton, pastor at Belton, Texas conducted the course in Bible Study. E. S. Bledsoe, pastor, and J. W. Bonner, superintendent, had made thorough preparation for the school.

**IN AND AROUND CHICAGO.**

A platform meeting was held at Hyde Park church on Sunday afternoon, November 15. The speakers were C. C. Morrison, H. L. Willett and E. S. Ames, and the theme was "The Mission of the Disciples of Christ." Hyde Park church had four additions last Sunday and has had twenty-five new members since October 1. A large congregation filling the house was in attendance at the platform meeting.

Herbert L. Willett, Jr., has written his parents that his ship has touched port at Alexandria. There has been much anxiety about his safety in view of conditions in the Orient. He is on his way back to Beirut where he teaches in the Syrian Protestant College.

The Sheffield avenue church reported three additions on November 15, and Harvey reported one.

The Christian Endeavor Society of the Jackson Boulevard church conducted the regular evening church service at West End church on a recent Sunday night.

At the ministers' meeting on November 16, J. E. Wolf of Whiting, read a paper on "The Religious Ideas of Richardson." About fifteen pastors were present.

**KANSAS CITY AND VICINITY.**

The hospital building which is being constructed by the Christian Church Hospital Association of Kansas City, is progressing most satisfactorily; the walls of the fifth and last story are now going up and we hope to have the building under roof by January 1, 1915. This building when completed, will contain the administrative offices, together with provisions for about one hundred and twenty patients. The building alone is costing \$200,000 and will be the most modern hospital in Kansas City. Unless there is some unexpected delay, we hope to open the institution to the public in the latter part of the summer, 1915.

The churches of the Disciples in Kansas City have all decided to make "The Every Member Canvass" on the afternoon of the First Sunday in December. A large number of men will be selected from every congregation and sent out two by two, in order to complete the work in one afternoon.

The Evangelical Churches of Kansas City have united in extending an invitation to Rev. W. A. Sunday to conduct a series of revival services here in our city, beginning about a year from this date. It is understood that Mr. Sunday has accepted the invitation. The Disciples are co-operating.

L. J. M.

**Facts and Figures from Disciples' Fields****EVANGELISTIC MEETINGS.**

Pittsfield, Ill., D. N. Wetzel, pastor and evangelist; Mrs. Czarine Tilletson, director of music.

Frankfort, Ky., Roger T. Nooe, pastor; W. N. Briney, evangelist.

Rochester, Minn., Mr. Cooper, evangelist.

Minonk, Ill., W. F. Shearer, evangelist.

Closed.

McArthur, O., O. Blackwall, evangelist.

Will begin January 3.

Wichita, Kans., Mathewson Ave. church; E. M. Borden, evangelist. Continues.

Lincoln, Kans., M. O. Dutcher, pastor and evangelist; 12 additions: Closed.

Springfield, Ill., West Side church; C. W. Ross, pastor and evangelist.

Mt. Vernon, Ill., J. E. Stout and I. W. Stout, evangelists; C. L. Green, pastor.

pastor. Continues.

Mattoon, Ill., Mr. Morrison, evangelist; Prof. Dawdy, singer.

Kansas City, Mo., Hyde Park church; James Small, pastor; J. M. Crutcher, evangelist. Continues.

Paxton, Ill., Guy Williamson, pastor and evangelist; 14 additions. Continues.

Pratt, Kans., Mr. Day, evangelist; 42 additions.

Topeka, Kans., D. W. Nay, evangelist. Continues two weeks.

Traverse City, Mich., Ford A. Ellis, pastor; Mr. Wiston, evangelist. Continues.

Williamsburg, Ill., T. L. Cummings, evangelist; J. P. Turley, song leader. Continues.

Rock Island, Ill., Second church; W. B. Stine, pastor; John G. Houser, evangelist. Continues.

Detroit, Mich., Central church; C. J. Tannar, pastor; Clayton S. Brooks, evangelist. Continues.

Russellville, Ind., Mr. Van Winkle, evangelist. Continues.

Rolling Ford, Ky., Mr. Reed, evangelist. Closed on account of weather.

Bowling Green, Ky., James Small, evangelist; closed.

La Junta, Colo., G. B. Kellem, evangelist; Geo. G. Elder, singer; 70 additions; closed.

Moline, Ill., John B. Dick, evangelist; began November 8.

Mankato, Minn., Mr. Harlow, evangelist; Mr. McDonald, singer. Continues.

Princeton, Mo., Mr. Reavis, evangelist. Continues.

Cropper, Ky., T. S. Tinsley, evangelist.

**CALLS.**

H. G. Bond, from Missouri to Danville, Ill.

E. O. Sharpe, from Dallas, Tex., to Colorado, City, Colo., Central church.

A. T. Shaw, to Mt. Sterling, Ill.

Lawrence Dry, from Tabor, Ia., to Peru, Ind.

J. Warren Leonard, from Caldwell, Ohio, to Clarinda, Iowa.

H. G. Waggoner, from Memphis, Mo., to Macomb, Ill.

John Meyer Asbell, from St. Joseph, Mo., to Clarinda, Iowa.

C. C. Spencer, from Peabody, Kans., to Marysville, Kans.

C. J. Roberson, from Heyworth to Gibson City, Ill.

A. D. Baker, from Eugene, Ore., to Dos Palos, Cal.

W. R. Armstrong, to Doniphan, Neb.

G. J. Chapman, from Joplin, Mo., to South Lawrence Ave. church, Wichita, Kans.

Ray Lessig, from Claflin, to Oxford, Kans.

S. E. Wilkins, to Lawrenceburg, Ohio.

Chalmers McPherson from Bible College of Ft. Worth to Bowie, Tex.

E. B. Munson, from Richmond, Va., to Ludlow, Ky.

D. W. Madden, from Canada to Mt. Morris, Ill.

J. Thomas Luckey, from Marion, Ind., to Gas City, Ind.

F. E. Rockwell, from Mt. Sterling, Ill., to Madrid, Iowa.



Rev. J. D. Garrison, who has resigned at Ft. Collins, Colo.

Smith Center, Kans., Percy R. Atkins, evangelist; 9 additions. Closed.

Lebanon, Ind., A. L. Ward, pastor; C. H. Winders, evangelist. Continues.

Goshen, Ind., W. P. Winton, evangelist.

Oblong, Ill., E. C. Lucas, pastor and evangelist. Mrs. Lola Calvert, singer. Eleven additions.

Atchison, Kans., Vawter evangelistic company; 142 additions. Continues.

El Paso, Ill., Osceola McNemar, pastor; S. O. Landis, evangelist.

Limon, Col., N. C. Martin, evangelist.

Wathena, Kans., A. J. Pirtle, evangelist;

Prof. Brotherton, singer. Continues.

St. Joseph, Mo., A. J. Golden, evangelist.

Continues.

Waynesburg, Pa., Willow Grove church;

S. L. Bristor, evangelist.

Danville, Ill., Oakwood church; J. N.

Baker, pastor; Mr. Smithson, evangelist.

Closed.

Beckley, W. Va., F. F. Grim, pastor and evangelist.

Waterloo, Ia., L. C. Moore, pastor and evangelist; W. J. Webb musical director.

Marion, Ill., John I. Gunn, pastor, Herbert Yeuell, evangelist; over one hundred additions.

Smartsburg, O., Homer Dale, evangelist;

19 added.

## The Men's Movement

Merger of the Brotherhood with Adult Division, Department of Bible Schools, of the American Christian Missionary Society.

At the recent Atlanta Convention there was consummated the merger of the "Brotherhood of the Disciples of Christ" with the Adult Division of the Department of Sunday Schools of the American Christian Missionary Society. This action was taken by recommendation of the Board of Directors of the "Brotherhood." The following excerpt from the report of the National Brotherhood Secretary, Mr. E. E. Elliott, will explain the action: "At a joint meeting of representatives of the Sunday-school Department of the American Christian Missionary Society and the Brotherhood Movement the merger of the Brotherhood Movement with the Adult Division of the American Christian Missionary Society was arranged and the following men were nominated as members of the Committee on Men's Work to serve with members to be appointed by the Sunday-school Department of the American Christian Missionary Society: R. A. Long, Kansas City, Mo.; C. M. Chilton, St. Joseph, Mo.; T. W. Grafton, Indianapolis, Ind.; E. E. Elliott, St. Louis, Mo. The duties of this committee when fully constituted shall be to assist the Sunday-school Department of the American Christian Missionary Society in the conservation and in the further promotion of the work already done by the men's Bible classes and the Brotherhood of the Disciples of Christ."

### CONVENTION CONFIRMS MERGER.

The convention confirmed this action of the Board of Directors of the Brotherhood and the Department of Sunday-schools of the American Christian Missionary Society has assumed the larger responsibility of directing the men's work as a unit from the office in Cincinnati, Ohio.

With the resignation of E. E. Elliott as national secretary, the adult superintendent for the American Christian Missionary Society, W. J. Clarke, becomes the national secretary and within the adult division a men's department is being created with the following committee on men's work to assist the National Sunday-school Department in planning the larger program now before the churches and Sunday-schools: R. A. Long, Kansas City, Mo.; C. M. Chilton, St. Joseph, Mo.; T. W. Grafton, Indianapolis, Ind.; E. E. Elliott, St. Louis, Mo.; W. L. Kennett, Louisville, Ky.; R. A. Doan, Nelsonville, Ohio; C. R. Stauffer, Cincinnati, Ohio; Alva W. Taylor, Columbia, Mo.; W. J. Clarke, Cincinnati, Ohio.

With this unification of the men's work, and with this advisory committee composed of those vitally interested in men's work from the points of view of both Brotherhood and the Sunday-school we believe that the recommendation of the Board of Directors of the Brotherhood to the Sunday-school Department that, "Such portion of the Brotherhood program of service as may be practicable be embodied in the program of the Adult Department" can be successfully realized and a larger and more effective program than ever before attempted can be put in operation. We are persuaded that the new arrangement is going to develop most profitably the work of Men in the Kingdom. The Sunday-school Department of the American Christian Missionary Society is now in position to develop upon the basis of the organized men's section or Bible class, a complete program of Bible study, religious training, and Christian service. Such a program is now in process of preparation and we hope to see our four thousand men's classes enthusiastically lined up for the biggest task the men have ever undertaken.

### AN ENLARGED PROGRAM.

The enlarged program outlined above, promoted and directed by the adult division of the Sunday-school Department of American Christian Missionary Society, will entail large financial outlay which friends of the work will be invited to provide. It is presumed that inasmuch as the Adult

Division has been made heir to the financial help hitherto pledged to the Brotherhood Movement, the recommendation made by the Board of Directors of the Brotherhood to the effect that "the moral and financial support of the former supporters of the Brotherhood Movement be continued toward the con-



Mr. W. J. Clarke, Adult Bible Class Superintendent for the Disciples, who now becomes the leader of the Brotherhood Movement in the church.

tinuation organization" will be realized. Upon this support will largely depend the successful working out of this great program for the men of our churches.

In conclusion it should be known that there is at present a movement on foot throughout all the churches similar to that which has been accomplished among the Disciples of Christ looking to the unifying of the purpose and the program of all brotherhoods, clubs, leagues and Bible classes.

E. E. ELLIOTT.  
W. J. CLARKE.

### F. W. Burnham Begins Secretaryship.

The Wilshire Boulevard church in Los Angeles has graciously released F. W. Burnham so that he may begin service as secretary of the American Christian Missionary Society on December 1.

### Denver Churches Have Great Day.

At the close of the "Billy" Sunday meetings, the Denver churches observed their second "Go-to-Church" Sunday campaign. It was reported that seventy thousand people were in the churches on one day which exceeds last year's record by twenty thousand. The Broadway church of which D. Y. Donaldson is pastor, received a large number of new members and broke all records for Bible school attendance. All the churches in the city were enjoying similar prosperity.

### Illinois Year-book Appears.

The annual year-book of the Illinois Christian Missionary Society is a very creditable booklet, setting forth the facts about the Illinois churches in great detail. It also has the minutes of the last state convention and the reports of missionary activity. The 1914 year-book is just from the press and keeps well up to previous standards.

### Union Survey of a City.

In Covington, Ind., the churches are going together for a union survey of the city. Those participating are the Disciples, Baptists, Presbyterians and Methodists. The results of the survey will be used by all the different denominations at work in the city.

### Church Organized in Tab, Ind.

The Van Dusen Brothers have just finished a tent meeting at Tab, Ind., which has resulted in the organization of a new church. They came at the invitation of two ladies and left the community with a church of 65 members. A committee is at work raising money for a new meeting house.

### Pastor Architect Moves.

F. M. Wood, of Urbana, Ia., who drew his own plans and supervised the work on the church building erected last summer, is going to a church in Kansas City. He was known as the "fighting parson" on account of several interesting encounters.

### New Pastor at Crawfordsville.

Our great church at Crawfordsville, Ind., lost their pastor, J. M. Alexander, last summer. He resigned and accepted the work at South Bend, Ind. The pulpit committee immediately entered into communication with R. E. Moss of Eminence, Ky., and succeeded in securing him for the work. He began in the new field November 1.

### Evening Features at Denver, Central.

The Central Church of Denver, of which G. B. Van Arsdall is pastor, has been having a vesper service in recent years. Following the "Billy" Sunday meeting, they have changed back to an evening service at 7:45. Mr. Van Arsdall is to give twenty-two lectures on the subject, "The Practice of God."

### Governor Hedges Helps Welcome New Pastor.

On the evening of Oct. 23, a reception was given the new pastor of the First Church at Topeka, Kans., O. L. Cook. In the receiving line were Governor and Mrs. George H. Hedges and a number of other prominent citizens of Topeka.

### Denver Goes to Church.

Denver claims to be the originator of the "Go-to-Church" movement that has spread all over the country. They observed the day for the second time on November 1. The Central church of Denver, G. B. Van Arsdall, pastor, was in the movement and at the evening service that day there were fifteen baptisms.

### Drake Home-Coming Day.

Nov. 21 is the date set as Drake Homecoming Day at Des Moines. It is the time of the Drake-Ames foot-ball game. A banquet will be served in the evening in the Des Moines Chamber of Commerce building. There is already great interest in this approaching event.

### Nevada Ladies Can Fruit for Orphans.

The ladies of the church at Nevada, Mo., each year can a special supply of fruit and ship a large consignment of it to the orphans' home in St. Louis for use Thanksgiving Day and afterward. In this way the church keeps in touch with the benevolent work of the brotherhood.

### Bank President Fills Pulpit.

C. Q. Chandler, president of the Wichita Kansas National Bank, filled the pulpit of the Central church of Des Moines, Ia., on a recent Sunday evening and gave an address on the work of "Billy" Sunday as an evangelist, in anticipation of the coming of Mr. Sunday to Des Moines.

### Dr. Braden Addresses C. W. B. M.

The County Federation of the C. W. B. M. met in Missouri City, Mo., on Nov. 11. The chief speaker for the occasion was Dr. Arthur Braden, who has recently gone to Lawrence, Kans., to fill the Bible Chair that was vacated by Wallace Payne.

### Pastoral Evangelism.

The church at Liberty, Mo., has been greatly built up spiritually by the meeting which was held there by C. M. Chilton. The preaching was on great themes of the gospel and leaves nothing to be apologized for afterward but on the other hand these addresses will abide in the hearts of the members long after the meeting is closed. There were 26 additions, 23 being on confession of faith.

**Progress at Pendleton, Ore.**

The church at Pendleton, Ore., sent its pastor, Tolbert F. Weaver, to the national convention and he returned through Arizona and California. The church has had several additions since his return. He took part in the dry campaign which made Oregon dry by a considerable majority. The Eastern Oregon Missionary Convention will meet at Pendleton on Nov. 18 and 19. This convention has the territory from the Cascades, east.

**Angola Church Calls Pastor.**

The church at Angola, Ind., which was ministered to by John R. Golden the past two years, and which is the home of the Tri-state Normal College, has called for pastor Paul Preston of Ft. Smith, Ark. Mr. Preston will begin work in the new field Dec. 1.

**Edgar County, Ill., Churches.**

The churches of Edgar County, Ill., have a county organization which brings a considerable sense of common interest to the churches in this section. H. H. Peters of the Paris church has just closed a meeting with the Bell Ridge Church with 25 additions. This church has 300 members. Victor Dorris is pastor of this church and of a church at Asher, which has two hundred members, making him five hundred members on his rural circuit. Herbert Yeuell will begin revival services in the Paris church early in January.

**Movies for a Church.**

The church at Ann Arbor, Mich., is announcing that they will soon install in their church the finest moving picture machine and stereopticon that money will buy. They plan to present in the near future a number of travelogues and missionary and educational lectures. These are to be used on Wednesday evening. They have a luncheon each Wednesday evening followed by conferences and lectures.

**Encouragement at Columbus, O.**

The Wilson Avenue Church at Columbus, O., has had sixteen additions at its regular services the past three weeks. Over a thousand were in the Sunday-school on Rally Day. The Wright Brothers of Des Moines will hold revival services here in January.

**Ann Arbor Church Invites Congress.**

The church at Ann Arbor, Mich., of which Geo. W. Knepper is pastor, has invited the Disciples' Congress to meet in this church next May. They report in their church bulletin that they have met with much encouragement from the committee but no decision has been announced yet.

**Preaches in Mormon Church.**

H. W. Robertson, an evangelist, wished to hold meetings in Perry, Okla., and accepted the hospitality of the local Mormon church. He will hold a week of special meetings in this building.

**Bible Class Dramatics.**

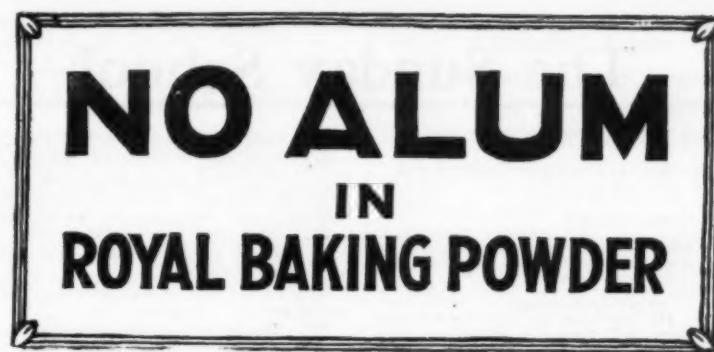
The Twentieth Century Bible Class of the Union Avenue Church in St. Louis, has interest in amateur dramatics and they presented recently a dramatic entertainment called, "Waiting for the Trolley Car." The entertainment was received with much appreciation.

**Spokane Wants National Convention.**

The exchanges report that J. E. Davis, pastor of our Central Church at Spokane, Wash., has been co-operating with the local chamber of commerce to give an effective invitation to the Disciples of Christ to hold their national convention in 1917 at Spokane. One of the methods of co-operation has been the circulation of large quantities of convention "spinners." Some of these will be sent out by Bert Wilson from Kansas City.

**F. M. Rains in Louisville.**

On account of the illness of E. L. Powell of the First Church, Louisville, Ky., his pulpit is being supplied by visiting ministers. F. M. Rains, secretary of the Foreign Christian Missionary Society spoke in this church on Nov. 8. He took for his theme



his recent journey around the world in the interest of mission study. He called attention to the enormous growth of Christianity in foreign parts, the Christian population having doubled in less than fifteen years.

**New Church at Visalia, Cal.**

A new church has been established at Visalia, Cal. For the present the services will be in charge of Miss Elsie Rushhaup. It is hoped that the new work may make rapid growth.

**Annual Visitation Day.**

The church at Jacksonville, Ill., to which Myron L. Pontius has been recently called, has established a new custom called Visitation Day. Disciples are familiar with the "Every-Member-Canvass" for missionary funds. This is a canvass of the whole membership for co-operation. A hundred people went out two by two in Jacksonville on a recent day, and in one day reached every member in the church. Information for the pastor was tabulated on cards. The topics of sermons for the winter were printed on cards and distributed in the canvass. After the canvass was completed, the workers returned to the church where they had dinner together and undertook to interpret the material which they had gathered. There have been 19 additions in this church since Sept. 1.

**Exposition Roadster at Paris.**

Edward B. Hanson, vice-president and general manager of the Panama Exposition is touring the country in an auto and posting up signs along the ways of travel indicating the automobile roads to the exposition. He also gives illustrated lectures on the exposition and on the evening of Nov. 10, he spoke in the church at Paris, Ill., to a large and appreciative audience.

**One Text All week.**

E. M. Borden who is conducting special services at the Mathewson Avenue Church in Wichita, Kans., preached a whole week recently from the text, Mt. 16:18. Mr. Borden is editor of the Christian Pilot, published at Little Rock, Ark., and recently issued a book of sermons called "Jacob's Ladder."

**Where is the Prince of Peace?**

Roger T. Nooe is supplying the pulpit in Broadway Church, Louisville, while the pastor, W. N. Briney, holds a meeting in Mr. Nooe's church. Mr. Nooe's subject recently was "The Prince of Peace." He insisted that we were not waiting for Him to come but that he was already here in the hearts of many people and especially in the heart of the president of the United States.

**Jasper County Convention.**

The churches of Jasper Co., Mo., held a convention in Duenweg November 8 and 9. There was an address by Dr. C. C. Drummond of India, who used a stereopticon. C. C. Garrigues also gave a stereopticon address on the benevolent work of the church. The convention was presided over by D. W. Moore of Carthage.

**Minister Has Shower.**

A. E. Billman has recently closed a series of special services in the Waltham school house near Ottawa. At the close of the meeting the country people got up a

"shower" for him and brought in abundant supplies of all the good things from the farm.

**Will Organize New Church.**

R. E. Dunlap is state secretary in Arizona. He has headquarters at Phoenix but has been working at Tempe, recently. He is now going to Bowie, Ariz., where he is planning to organize a church in the near future.

**Men's Club is Aggressive.**

The Men's Club of the First Church in Youngstown, O., is very active this year. Its president is William Dernan, a prominent attorney of the city. The club maintains a Bible class for men. It is planning to provide a number of Sunday evening luncheons to give men an opportunity to get acquainted. The club conducts Sunday evening services occasionally at which prominent laymen of the city speak. A congressman and a representative to the legislature will speak at an early date.

**Prosecuting Attorney Will Preach.**

From prosecuting sinners and sending them to jail, B. J. Dillon, prosecuting attorney of Adams County, Ida., has turned to the work of preaching the gospel to them and turning them away from their evil way. Those who know him, prophesy for him a very useful career.

**Parsonage Helps Church.**

The church at Greeley, Ia., has built a nice parsonage and finds it a great help in keeping a minister on the field. This church was without regular preaching for ten years but now has a minister for full time.

**A Bazaar of Nations.**

The Minute Circle of the Linwood Boulevard Church in Kansas City will give a Bazaar of Nations Nov. 27 and 28. They will have a French cafe, a cabaret of local artists, and the booths will represent nations. The Egyptian booth is to have a palmist, the Irish booth is to have songs made famous by John McCormick and the American booth is to have the Goddess of Liberty.

**Conference on State Work.**

The team of state workers, including John R. Golden, secretary, and Clarence L. Depew, Bible-school superintendent, visited our church at Champaign, Ill., on Nov. 6. An afternoon conference was held with the more active workers and in the evening a public meeting was held which was addressed by the visitors. The idea is to make the state mission idea familiar in the great centers of the state just as foreign missions has long been promoted by rallies in the early spring.

**Aid Society that Aids.**

The women of the Central Church in Des Moines are organized in a way to assist greatly the program of the local church in other ways than in raising money. The society is called Women's Work and the group is divided into neighborhood circles called after the names of the women who are prominent as leaders, as the "May Idleman Circle," "Mary Fullerton Circle" and other such designations. These circles take up definite neighborhood responsibilities for parish work in addition to the more common Aid Society activities.

## The Sunday School

### CHRIST RISEN FROM THE DEAD.

#### INTERNATIONAL UNIFORM LESSON FOR DECEMBER 6.

Mark 16:1-8; Matt. 28:11-15. Memory Verses, 6, 7.  
**Golden Text.**—Why seek ye the living among the dead? He is not here, but is risen. Luke 24:5, 6. American Standard Bible.

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**Mark 16.** (1) And when the Sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, bought spices, that they might come and anoint him. (2) And very early on the first day of the week, they came to the tomb when the sun was risen. (3) And they were saying among themselves, Who shall roll us away the stone from the door of the tomb? (4) and looking up, they see that the stone is rolled back; for it was exceeding great. (5) And entering into the tomb, they saw a young man sitting on the right side, arrayed in a white robe; and they were amazed. (6) And he saith unto them, Be not amazed; ye seek Jesus, the Nazarene, who hath been crucified; he is risen; he is not here; behold, the place where they laid him! (7) But go, tell his disciples and Peter, He goeth before you into Galilee; there shall ye see him, as he said unto you. (8) And they went out; and fled from the tomb; for trembling and astonishment had come upon them; and they said nothing to any one; for they were afraid.

**Matthew 28.** Now while they were going, behold, some of the guard came into the city, and told unto the chief priests all the things that were come to pass. (12) And when they were assembled with the elders, and had taken counsel, they gave much money unto the soldiers, (13) saying, Say ye, His disciples came by night, and stole him away while we slept. (14) And if this come to the governor's ears, we will persuade him, and rid you of care. (15) So they took the money, and did as they were taught; and this saying was spread abroad among the Jews, and continueth until this day.

#### Verse By Verse.

(From Tarbell's Teachers' Guide.)

**1. When the Sabbath was past.** After sunset on Saturday evening, the Jewish Sabbath. Christ was in the tomb three days according to Jewish reckoning, for they spoke of a part of a day as a whole day.—*Mary Magdalene.* Of whom we heard in Lesson IV of the First Quarter.—*Bought spices that they might come and anoint him.* Nicodemus had brought a hundred pounds of myrrh and aloes at the time of entombment, Jn. 19:39, 40.

**2. On the first day of the week.** With the exception of the Sabbath, the Jews gave no names to the days of the week, but called our Sunday the first day, Monday the second, and so on.—*When the sun was risen.* Yet it was "very early;" Luke says it was "early dawn," and John says "while it was yet dark." It has been suggested that a "not" has dropped out of Mark's words, and what he wrote was "when the sun was not risen." The women evidently started for the tomb very early, when it was still dark, yet the entering of the tomb occurred by daylight.

**4. Looking up.** "As they approached the tomb; suggestive of heavy hearts and downcast eyes on the way thither."—*For it was exceeding great.* This clause seems to belong at the end of verse 3, as a reason for their anxious questioning. As it stands, the size of the stone explains the fact that even from afar they could see that it had been rolled away.

**5. A young man.** Lk., two men; Mt., the angel. As one commentator remarks, minute and detailed agreement in independent narratives under such circumstances of excitement would be suspicious. The Greek word for an angel means "one who is sent with a message."—*They were amazed.* They were affrighted and bowed down their faces to the earth, Lk. 24:4.

**6. He is risen; he is not here.** The apostle Paul declares that the resurrection proves the atoning work of Christ on the cross: If Christ be not raised your faith is vain; ye are yet in your sins, I Cor. 15:17.—*Behold, the place where they laid him.* The tomb as seen by Peter and John is described in Jn. 20:5-7.

**7. But go.** You have gazed long enough at the empty tomb; go and make known the wonderful fact that its Occupant has arisen.—*Tell his disciples and Peter.* There is a special message for the repentant Peter.—*There ye shall see him.* He was seen there by over five hundred at once.—

As he said unto you. See Mt. 26:32.

**5. They said nothing to any one.** Fear kept them silent for a time, but Mt. 28:8; Luke 24:10; and Jn. 20:2 state that they delivered the message to the disciples.

**11. Told unto the chief priests.** Who had directed them to guard the sepulchre, Mt. 27:65, 66.

**12. They.** The chief priests.—*They gave much money.* A bribe.

**13. While we slept.** Death was the

penalty for falling asleep on the watch. If they had been asleep, how could they know that "the disciples stole him away?"

**14. Come to the governor's ears.** Or, come to a hearing before the governor, RVm. The governor was Pilate.—*We will persuade him.* With money, for Pilate was a bribe-taker, according to Philo. Or else they thought that as they had so successfully persuaded him to put Jesus to death, they could accomplish this also by words.—*Rid you of care.* Better than *secure you*, RVm. Our word *secure* is from the Latin *se (sine)* without, and *cura*, care.

**15. This saying.** Verse 13.—*Until this day.* When the Gospel of Matthew was written.

## "He is Risen"

The Lesson in Today's Life.

BY JOHN R. EWERS.

#### WHAT BECAME OF THE BODY?

No one knows. What became of it at the ascension? You still have to account for it some way. If you accept the bodily resurrection you still have the problem of the bodily ascension to meet. If you say that he ate fish you have not accounted for his passing, ghostlike, through barred doors. But I beg you not to waste your time in the unknowable realms of this great event. Let men have their favorite theories and opinions without debate. "In opinions—liberty." The point of the whole narrative remains—Jesus is not a dead man but a living Lord.

#### PERSONALITY PERSISTS.

The point to emphasize is that of immortality. No doctrine has been so much aired in very recent days. Even Maeterlinck comes to its defense. The truth of eternal life seems to be more firmly grounded than ever before. Eternal life—not simply everlastingness but a quality of life. Eternal life—the kind of life that Jesus lives. I remember a very striking epigram of Dr. Shaler Mathews, "The problem of heaven is how to be happy without a body." If one finds all of his enjoyment in this world in eating, drinking and fleshly enjoyment; if one neglects all the spiritual culture now, what can heaven mean for him? Christ is the first-fruits of them that slept. We all firmly believe that we also shall live after death. We shall rise to the next higher realm—that of the spirit, and live like Christ in the society of the good and great. It will be a society of great souls and we had best prepare for it here and now. Eternal life begins in that hour in which you ally yourself with the Lord of life. Christ is risen! Seek those things which are above. Set your affections on heavenly things. Seek first the Kingdom of God.

#### SOMETHING HAPPENED.

You cannot deny the resurrection. Something happened. Something put lion hearts into the runaway disciples. Something tremendously impressed them. I believe that Christ actually appeared to them after his death on the cross. Just how he looked, just how he appeared, just how he thus deeply impressed his divine and living personality upon them I do not know in absolute certainty but my reason can only be satisfied by believing that he actually appeared to those men. How else account for the radical change which occurred in those men? Mythical theories will not suffice. Men do not die for dreams. Men do not give their lives in a passion of service in response to auto-suggestion.

#### In Chinese Sunday-schools.

There are great Sunday-school possibilities in the Chinese Republic. Some of the members of the World's Sunday-school tour party, which last year made a circuit of the globe with Mr. H. J. Heinz as chairman, stopped off in the city of Kiukiang, on the Yangtze River. Kiukiang is a city of 82,000. It is the center of a huge district of 5,000,000 people. For nine years Miss Jennie F. Hughes, a Brooklyn Sunday-school girl, has been the only foreign missionary in that great district. She is an enthusiastic Sunday-school worker, and has developed some wonderful work. The training-school is turning out a number of Sunday-school teachers. Every day-school in this district is a Sunday-school, and the teacher is usually the superintendent, and often the pastor as well. Over 2,000 boys and girls are numbered in these district schools.



Rev. John R. Ewers.

**The Mid-Week Service**  
BY SILAS JONES.

**TOPIC FOR DECEMBER 2.**

Bearing One Another's Burdens.. Gal. 6:1-6; Rom. 14:7-8; 15:1-7; Col. 3:12-13.

The debt of strength is the theme we have for this week. Christ rejected the theory that strength has no obligations. Right is mighty but might does not make right. In savagery and in civilization it has been believed that it is the right of the strong to rob the weak. Jesus teaches that stable institutions depend upon mutual helpfulness and that man is man only as he gives and receives aid.

**TAKING CARE OF NUMBER ONE.**

There is a way of looking out for number one which is inconsistent with the teachings of Christianity. We withhold our commendation from those who follow this way even when we try it ourselves. It is chosen by those who think there is no gain for one without loss to another. There is another kind of interest in one's own affairs that is of the essence of Christianity. We are members of one another, says the apostle. As such, each of us ought to count for something. We must not allow ourselves to become a burden to others. Many of the heaviest burdens laid upon the honest worker are imposed by the incapacity and laziness of men who boast of their independence. If I neglect my work, I make the work of some other persons heavier. I am under obligation to guard my health not only for my own advantage but also for the advantage of others. Overwork, underwork, vice, and whatever else injure health levy tribute upon honest workers. Perhaps some who are ruining their health by feverish activity which they think is for the salvation of the world would really do the world a good service by going to work in a garden where they would regain health and calmness.

**THE BEST GIFT.**

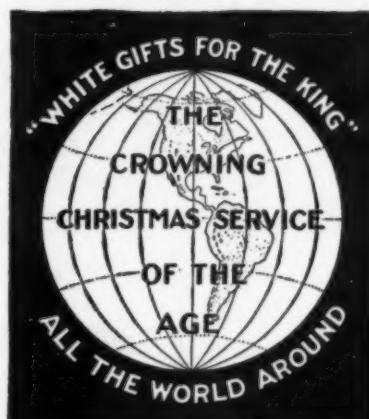
What does strength owe to weakness? It owes strength. And this means that the weak person is to be made strong. It is better to cure a man of his sickness than it is to do his work for him while he is sick. It is better to impart knowledge to the ignorant than it is to think for them. To relieve dependent men of responsibility may be the greatest injury we can do to them. The teacher who is worthy of his profession is trying to stimulate the pupil to self-activity. The first object is not the answer to questions, knowledge of mathematics, history, or science, but independence of judgment and ability to deal with novel situations.

**CREATING FAITH.**

"He never planted a doubt." This is a tribute any one might covet. But we can never be sure a man is entitled to it. It is sometimes said of a man who has accepted without questioning the creed of his church that he never disturbed the faith of any one. But he may have troubled many who could not believe as he did. If he causes young people to identify religion with his creed, he may be a means of destroying their faith when they find difficulties with his creed. A certain hardness in adherence to a doctrine tends to create doubt. The spirit of gentleness and forbearance helps the perplexed when dogmatic statements increase perplexity. One whose faith in God and in man is expressed in wise and kindly deeds is a creator of faith. But there are many ways of building up faith. The man who is wide enough in his sympathies and in his understanding to give encouragement to faith wherever it is found and however weak it is, is a great servant of God, and much needed in every age.

1 Cor. 3:7, 9; 2 Cor. 2:7, 8; 2 Thess. 3:11-12; Heb. 12:13; Gal. 2:14; Jas. 5:16; 5:19-20; Acts 15:10; Ps. 55:22.

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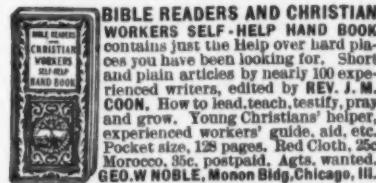
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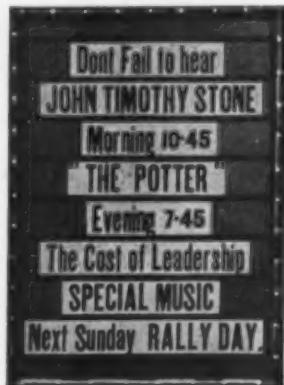
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